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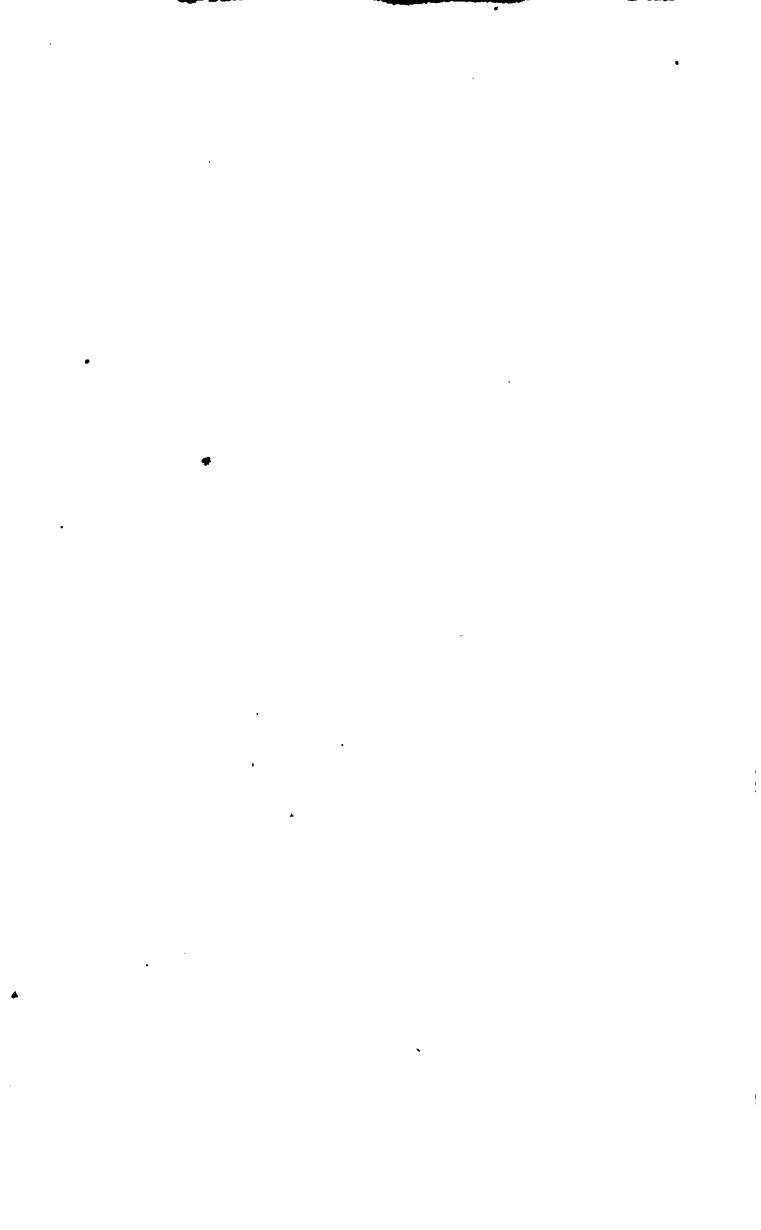
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THE
ISLE OF MAN

REV^D J. G. CUMMING, M.A.F.G.S.

Map. cat. abstract

Gough Arch^d
Islands
F. 30.



THE ISLE OF MAN

LONDON

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NEW-STREET SQUARE

The Isle of Man

A GUIDE

TO THE

ISLE OF MAN

WITH

THE MEANS OF ACCESS THERETO

AND AN INTRODUCTION TO

ITS SCENERY

CONTAINING ALSO A GENERAL SYNOPSIS OF ITS
CONSTITUTION—CLIMATE—LANGUAGE—POPULATION—MANNERS
AND CUSTOMS—TOPOGRAPHY—CIVIL AND ECCLESIASTICAL HISTORY—
AGRICULTURE—FISHERIES—MINES—MINERALS—MANUFACTURES—
ANTIQUITIES—BOTANY—GEOLOGY—AND ZOOLOGY

BY THE

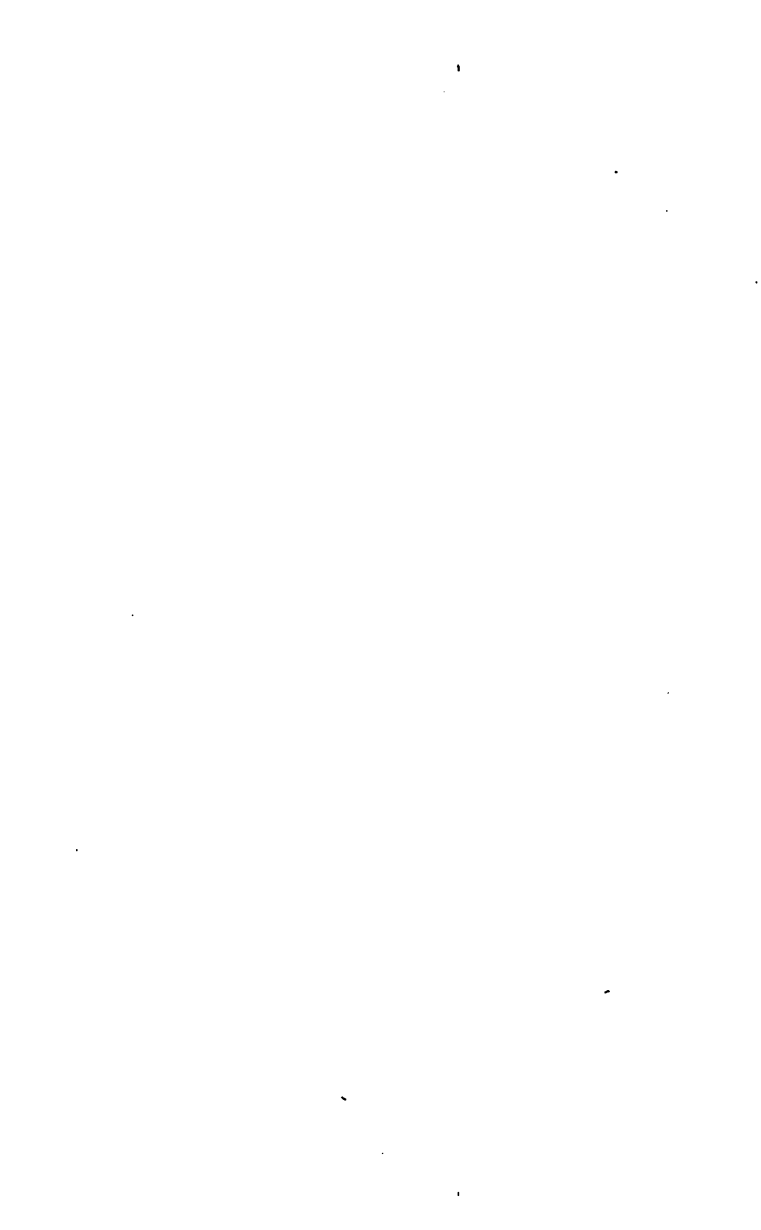
REV. JOSEPH GEORGE CUMMING, M.A. F.G.S.

LATE WARDEN OF QUEEN'S COLLEGE, BIRMINGHAM, AND
FORMERLY VICE-PRINCIPAL OF KING WILLIAM'S COLLEGE, ISLE OF MAN

LONDON

EDWARD STANFORD, 6 CHARING CROSS

1861



PREFACE.

POLYDORE VERGIL, writing in 1470, says: "There are manie iles adjacent to Britagne, and two of indifferent fame: the one called the Isle of Wighte, beinge against the south bancke of Englonde; the other ilond, beinge somewhat famous, is the Ile of Mone or Man."

The proximity of the former island to the English coast, the easy access to it from London, and the peculiar loveliness of its scenery, have rendered it a favourite resort of valetudinarians and pleasure-seekers. The latter island, on account of its greater distance, is comparatively strange to the inhabitants of the south of England, and to the majority of Englishmen its remarkable history and many attractions are not as well known as they deserve to be.

To remove in some measure this ignorance of a spot which really does offer to the home tourist the strongest inducements to a visit, the following account has been drawn up, not without the hope also that it may assist those who are desirous of selecting some new pleasure-field for the summer months, and who have not as yet had their attention directed to the Isle of Man.

The plan of the book is simply this. The 1st chapter is taken up with the consideration, preliminary in the mind of the intending tourist, of the means and cost of reaching the island from the different ports of Great Britain and Ireland.

The next chapter is devoted to a general description of the island, its situation, extent, population, and language; and information is added respecting the climate and the cost of living. Most persons who have heard anything of the Isle of Man are aware that, owing to the absence of the higher duties on imports, the luxuries of life may there be obtained at a much cheaper rate than in England. The advantages in this respect are greater to residents than to the visitor in the summer months, when the influx of strangers raises the price of many articles of consumption, more especially fish and poultry. Even in wines it is usual at the first-class hotels to charge higher in summer than in winter.

The information respecting the climate is of a more precise character, in order to correct the very erroneous opinions which are entertained by most people as to its adaptation to the wants of those who seek health as well as relaxation in their visit to the island. All that has been said of the benefit to be derived by the invalid from a visit to, or a residence in, the Isle of Wight, applies with equal force to the Isle of Man.

Tables are given in this work of the result of observations on the thermometer at three different stations in the Isle of Man, two of them being the very much exposed points of the Calf of Man and Point of Ayre Lighthouses, the third being Ballasalla, near Castletown, a more inland situation, and one which affords a more correct indication of the general climate. For the table belonging to this last station I am indebted to the kindness of my friend J. Burman, Esq., F.R.A.S., who has made laborious observations, with very accurate and well-tested instruments, four times daily for the last seven years. From this table it will be seen that the mean summer temperature

of the Isle of Man is $56^{\circ} 17'$, and the mean winter temperature $40^{\circ} 9'$; thus the difference between summer and winter is only $15^{\circ} 27'$. The temperature of the hottest month (August) is $57^{\circ} 7'$, and of the coldest (February) $39^{\circ} 7'$, so that the difference between the hottest and coldest months is not more than 18° . According to the tables of Professor Dove, of Berlin, printed in the Report of the British Association for 1847, the January temperature of the Isle of Wight is 37° (*i. e.* more than two degrees lower than that of the Isle of Man), and the difference between the hottest and coldest months is 28° , giving therefore 10° of equability of temperature in favour of the Isle of Man as against the Isle of Wight.

The myrtle and fuchsia flourish at all times, unprotected except from the winds, and shrubs from the Morea have stood for years in the gardens of Balladoole.

When the altitude of some of the mountains of the Isle of Man, reaching to upwards of 2,000 feet above the sea, the treeless character of the country, and the great force of the winds, are taken into consideration, the observed temperatures will perhaps astonish those who are not previously aware of the effect of the waters of the Gulf Stream on the climate of the western portions of Great Britain and Ireland.

The 3rd chapter in this book gives a condensed account of the singular political constitution of the island, with a statement of the revenue. The more remarkable manners and superstitious practices of the islanders are presented in the 4th chapter, a notice being also added in the 15th chapter of the ecclesiastical customs.

The 5th chapter affords information as to the extent of trade in the island.

The "Itinerary" occupies the 6th and four following

chapters. This has been written out very fully under the conviction that to the majority of visitors it will prove the most useful portion of the book. It is adapted either to a short visit or to a protracted sojourn on the island. The ground has been frequently gone over by myself, primarily with a view of elucidating the geology of the country, during a residence of nearly 14 years in the Isle of Man, and the descriptions of the objects and scenery mentioned are, for the most part, copies from my note-books of records made on the spot. Being an ardent lover of the beauties of nature, I may sometimes have given vent to feelings of admiration where others may not be particularly struck with the scene ; but the mind of the geologist is always awake to catch each variation in the form and outline of a country, and to speculate immediately on the causes which may have produced such variations : he is thus led to notice peculiarities which escape the observation of those who are not accustomed to look below the surface. Such peculiarities are frequently adverted to in the following pages. The greater number of tourists, however, are not geologists, antiquarians, or students of natural history ; the itinerary, therefore, deals principally with those objects in which all alike are presumed to be interested, and separate very brief chapters are subsequently given on the archæology, botany, geology, and zoology of the island. These are the 11th, 12th, 13th, and 16th ; they may suffice to indicate to those who desire such information the different points to which, if so disposed, they should direct their more minute investigations. These chapters, as well as the 14th and 15th, which relate to the civil and ecclesiastical history of the Isle of Man, may be read by the tourist at home, so that he may be prepared at once, on his arrival upon the island, to proceed to those parts in which he feels his interest is especially engaged. The

chapter on the botany was prepared for me many years ago by my lamented friend the late Professor Edward Forbes, by birth a Manxman, and appeared, almost in its present form, in my "Isle of Man, its History, Physical, Ecclesiastical, Civil, and Legendary," published in 1848. To the same authority is due the chief part of the chapter on the zoology of the island. They who desire more extended information will of course consult his work on the "British Starfishes," and the earlier product of his remarkable genius, the "*Malacologia Monensis*." The chapters on the antiquities and geology are the result of my own labours, and present a summary of what I have previously published on those subjects, with the addition of later discoveries. I am aware that I lay myself open to the charge of egotism in making such a reference to my own works, and in quoting from them as I have done in the present book; but I have been in a measure forced to adopt this course, by observing that others have made use of these works (more particularly the "Runic and other Monumental Remains," and the "Story of Rushen Castle and Rushen Abbey") without acknowledgment, and I might seem in the following pages to be borrowing from them that which they have in reality primarily taken from myself.

I believe that the 14th and 15th chapters afford, though in a very condensed form, the most correct civil and ecclesiastical history of the Isle of Man which has yet appeared. I have availed myself herein of the documents brought to light in the valuable publications of the Manx Society, more especially in their 4th volume (the "*Monumenta de Insula Manniæ*" of Dr. Oliver), published last year, and the 5th volume (the "*Vestigia Insulæ Manniæ Antiquiora*," by H. R. Oswald, Esq., H.K.) which has just appeared. The former volume contains a corrected edition

of the famous "*Chronicon Manniæ et Insularum*," written by the monks of Rushen Abbey in the Isle of Man, and preserved amongst the Cottonian MSS. of the British Museum.

To the clergy generally of the island my thanks are due for the kindness with which they have responded to my inquiries respecting the objects of interest in their respective parishes. To Mr. Burman I am greatly indebted, not only for his meteorological observations, but for the census return of the present year, and to Dr. Oliver for accounts of his recent archæological discoveries, and the explanation of several documents connected with the civil and ecclesiastical history. I cannot omit an acknowledgment of the assistance kindly afforded me by Mr. George Curphey in drawing up the brief notice of the manners and customs of his countrymen. I desire to express also the obligation I am under to F. C. Skrimshire, Esq., H.M.'s Agent of Woods and Forests in the Isle of Man, and Robert Hunt, Esq., F.G.S., Keeper of Mining Records, Museum of Economic Geology, London, for their valuable assistance in giving details of the mineral productions of the island. Mr. Stanford's Map accompanying this work will, I trust, be found not only sufficient for all the wants of the tourist, but the most correct for all purposes which has yet appeared.

The spelling of Manx names has never yet been fixed by any decisive authority, and some discrepancies in this respect may be observed between the Map and the text. The Map follows the customary spelling, but in the text I have been guided by Cregeen's Manx Dictionary, and the grammar of the language. Even as regards the name of the island itself, the three forms Man, Mann, and Manne, occur in the same legal document in the archives of the Rolls' Office in Rushen Castle.

The desire of the publisher that this Guide-book should not exceed a size convenient to the pocket must be my apology to the reader for the brevity of my remarks in many instances, and the omission of some of the amusing legends connected with the island. I shall feel thankful to any tourist who will point out to me any inaccuracies which he may detect, and any deficiency in information which it may seem to him should be remedied.

JOSEPH GEORGE CUMMING.

Forden Parsonage, Welshpool :

June 1st, 1861.

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GUIDE TO THE ISLE OF MAN.

CHAPTER I.

INTRODUCTION.

Means of Access to the Isle of Man.

1. From Liverpool to Douglas—2. From Liverpool to Ramsey—
3. From Whitehaven to Ramsey—4. From Whitehaven or from Dublin to Douglas—Appearances presented by the Island on the various Approaches to it.

THE application of steam as a motive power by sea and land has placed within the easy reach of tourists a most lovely isle, which, though not boasting of the softened scenery and luxuriant foliage of the Isle of Wight, more than rivals it in equability of temperature, and surpasses it in the majesty of its mountains, the magnificence of its coast scenery, and the purity of its sea. Owing to these natural attractions, as much as to the economy of living in it, many families who originally came to the Isle of Man as summer visitors have chosen it for a permanent residence.

There are also many historical associations, peculiarities in constitution, manners, and customs, as well as interesting objects in archæology and natural science, which render the island well worth the attention of home tourists, an annually increasing number of whom gives evidence of the popularity it is acquiring as a sea-bathing place and healthy resort.

Steam-vessels ply regularly between the island and the

ports of Liverpool, Dublin, and Whitehaven during the summer months, and between Douglas and Liverpool during the winter.

VARIOUS APPROACHES.

1. From Liverpool to Douglas.

From the middle of June to the end of September there is a communication once, and sometimes twice, daily (excepting Sunday) between Liverpool and Douglas, by means of the powerful steamers of the Douglas and Isle of Man Steam-packet Company. These vessels leave the new landing stage, Prince's Pier, Liverpool, every morning at half-past 11 o'clock, and ply from Douglas to Liverpool every morning at 9 o'clock. The distance from the Pier Head, Liverpool, to Douglas is 82 miles, the average passage occupying $5\frac{1}{2}$ hours.

The fares are :

	<i>s.</i>	<i>d.</i>
Saloon cabin and fees	6	0
Fore cabin and fees	3	0

Half fare under fourteen years.

Return tickets are issued, available for 28 days, at an additional half fare. These tickets, or corresponding tickets including railway fares, are issued in Liverpool and at the stations of the London and North-Western, the Great Western, the Lancashire and Yorkshire, the Manchester Sheffield and Lincolnshire, the Great Northern, the North Staffordshire, the East Lancashire, and the West Midland Railways.

Any desired information not contained in the ordinary Railway Guide Books, may readily be obtained by application to the agents of the Company, who are

LIVERPOOL:—Thomas Orford, 60, Tower Buildings South ; and 22, Water Street.

MANCHESTER:—J. Walker, 77 A, Market Street.

DOUGLAS:—Edward Moore.

This passage is the one adopted by the majority of tourists from the South of England.

2. From Liverpool to Ramsey.

From Liverpool access is afforded to Ramsey, in the north of the Isle of Man, by the Ramsey and Isle of Man Steam Navigation Company's steamer, the "Manx Fairy." The days and times of sailing vary, and should be learnt from the agents of the Company or Bradshaw's Guide Books. Generally the packets leave Liverpool between the hours of 10 a.m. and 2 p.m. on Tuesdays and Saturdays, and ply from Ramsey between the same hours on Mondays and Fridays.

Tickets are issued at the same fares, and return tickets for the same period, as those issued for the route between Liverpool and Douglas.

The agents of the Company are :

LIVERPOOL:—Frederick Harper, 2, Drury Buildings; and 23, Water Street.

MANCHESTER:—Messrs. Kerruish, Kirby, and Co., 28, New Cannon Street, Market Street.

RAMSEY:—William Crennell.

The distance from Liverpool to Ramsey is 85 miles, and the average passage occupies 6 hours. The distance is reckoned from the Prince's Pier Head, and not from the mouth of the Mersey. The actual *sea voyage* from Liverpool to Douglas is 75, and from Liverpool to Ramsey 78 miles.

3. From Whitehaven to Ramsey.

Those who desire a shorter sea voyage, or who reside in the north of England, may adopt the route between Whitehaven and Ramsey or Whitehaven and Douglas.

The passage from Whitehaven to Ramsey, which is the shortest, being only 31 miles, does not occupy on an average more than 2½ hours, and is made generally every Thursday by the Ramsey and Isle of Man Steam Navigation Company's steamship "Manx Fairy," of 200 horse power. The return voyage from Ramsey to Whitehaven is made on every Wednesday.

The fares are :		<i>s.</i>	<i>d.</i>
Saloon cabin	. . . . .	4	0
Fore cabin	. . . . .	2	6

Return tickets available for 28 days :

Saloon cabin	. . . . .	6	0
Fore cabin	. . . . .	3	6

Through tickets to and from Carlisle are also issued :

		<i>s.</i>	<i>d.</i>
Cabin and first class	. . . . .	10	0
Fore cabin and third class	. . . . .	6	0

Return tickets to Carlisle and back, available for one month :

Cabin and first class	. . . . .	15	0
Fore cabin and third class	. . . . .	9	0

The agents of this Company, in addition to those previously mentioned, are :

WHITEHAVEN :—J. Kitchen, 87, George Street.

CARLISLE :—E. Jobling.

4. From Whitehaven or from Dublin to Douglas.

A short passage of not more than 42 miles is made from Whitehaven to Douglas by means of the Whitehaven Navigation Company's steamer "Queen," which plies from Whitehaven to Dublin every Wednesday, and from Dublin to Whitehaven every Thursday, calling both ways (weather permitting) at Douglas.

The fares are :—

From Whitehaven to Douglas, and *vice versa* :

		<i>s.</i>	<i>d.</i>
Cabin	. . . . .	6	0
Steerage	. . . . .	3	0

From Dublin to Douglas, 75 miles, and *vice versa* :

Cabin	. . . . .	10	6
Steerage	. . . . .	5	0

Return tickets are also issued by this Company, the particulars of which may be obtained from the Company's agents :

DOUGLAS :—William Berey, 50, North Quay.

DUBLIN :—Allan Nichol, 20, Eden Quay.

CARLISLE :—Edward Jobling.

BELFAST:— Robert Henderson.

WHITEHAVEN:— J. and J. Hodgson.

During the summer season, trips are frequently made between Douglas, Ramsey, and Kircudbright, by one of the Douglas and Isle of Man Steam-packet Company's vessels.

It will be satisfactory to be informed that during the many years in which steam communication with the Isle of Man has existed, not a single instance is on record of a vessel belonging to either of the Manx Companies having been lost.

Appearances presented by the Isle of Man on the various Approaches to it.

In ordinary weather, the island is visible all the way between Whitehaven and Ramsey or Douglas; and on the voyage from Liverpool to Douglas or Ramsey, no sooner are the mountains of North Wales lost to sight than those of the Isle of Man come in view.

The island may be described generally, in the words of an old writer, as "ane parke in y^e sea, impaled with rocks." A central chain of mountains runs through it, from N.E. to S.W., having an altitude of from 1500 to upwards of 2000 feet above the sea. Except at the north of the island, and at the bays of Douglas, Castletown, and Poolvash, the coast consists of rugged and lofty precipices.

The north-eastern extremity of the central chain is formed by Maughold Head, rising more than 400 feet directly out of the sea; and the eye, directed thence towards the south-west, rests successively upon the loftier points of North Barrule, Sneafell, Bein-y-Phot, Garraghan, Greebah, Slieauwhuaillan, South Barrule, Cronk-na-Irey-Lhaa, the Carnanes, Ennyn Moor, Brada, and the Mull Hills; after these the Calf of Man, the highest point of which is 472 feet above the sea, appears, just separated from the island by the narrow strait called the Sound of the Calf, the width of which is only 500 yards.

Although the island, on a first approach, apparently wants wood, yet to a considerable distance up the moun-

tain sides from the very edge of the cliffs it is covered with pastures and corn-fields, and the whole surface is in a state of active cultivation.

A peculiar beauty, towards the middle of autumn, is produced by the purple tints cast by the heather over the higher mountain-sides; and this is in strict keeping with the general bold character of the scenery.

CHAPTER II.

Situation, Extent, Population, Language, and Climate of the Isle of Man — Hotel and other Expenses — Postal and Telegraphic Communication — Currency.

AN old writer, Polydore Vergil, tells us that in former times the Isle of Man had been more closely united with Great Britain than it was in his day. Such a statement is confirmed by geology. There is a legend that Reginald I., one of the Scandinavian kings of Man in the 10th century, attempted to build a bridge from the Point of Ayre to Burrow Head in Galloway. The sea between those points even now nowhere exceeds 30, and generally not more than 15, fathoms in depth; and upright trunks of trees occur at some parts of the island, not only between high and low water mark, but also seaward of the low-water mark. On the north-western side of the island, considerable portions of the coast are being continually removed by the sea.

The shortest distances *now* between the Isle of Man and the adjacent countries are:—

From Point of Ayre to Burrow Head, N.N.E., 16 miles.

From Peel to Lough Strangford, N.W. by W., 27 miles.

From Maughold Head to Whitehaven, E. $\frac{1}{4}$ N., 31 miles.

From the Calf of Man to Ardglass, in Ireland, N.W. $\frac{1}{4}$ N., 31 miles.

From the Calf of Man to Holyhead, S.S.W., 45 miles.

Extent of the Island.

The centre of the island is in latitude $54^{\circ} 15'$ north, and longitude $4^{\circ} 30'$ west.

The length of the island, in the direction N.E. by N. and S.W. by S., from the Point of Ayre to the Sound of the Calf, is $33\frac{1}{4}$ miles. The greatest breadth, at right angles to this direction, is from Bank's Howe to Ballanayre, north of Peel, $12\frac{1}{2}$ miles.

The sum total of enclosed and cultivated lands, paying tithe, is 89,458; the unappropriated commons, 30,788 acres, viz. :—

The Northern mountains cover	.	.	.	19,898 acres.
The Southern	"	"	.	8,495 "
The Ayre of Bride	.	.	.	1,668 "
The Ayre of Andreas	.	.	.	727 "

Allowing 10,000 acres for the remaining untithed and waste lands, rocks, and islands, we obtain as an approximation to the total surface of the Isle of Man 130,000 acres. The Calf contains 800 acres.

The heights of the mountains and principal hills above high-water mark, as obtained partly from the Admiralty Hydrographical Survey of the Irish Sea, and partly from the report of Dr. Berger, in the first volume of the "Transactions of the Geological Society of London," from barometrical observations, are :—

	Feet.
North Barrule	1842
South Barrule	1584
Bein-y-Phot	1772
Brada Hill (highest point)	758
Bushel's House (highest point on the Calf)	472
Corrin's Tower (on the Horsehill, near Peel)	675
Carran's Hill	984
Cronk-na-Irey-Lhaa	1445
Douglas Head	315
Douglas Howe (Bank's Howe)	394
Dun Howe (Granite Boss, near Foxdale)	757
Greebah (highest point).	1591

	Feet.
Garraghan	1520
Maughold Head	373
Mount Murray	714
Mull Hills	537
Sartel	1560
Slieauwhuailan (highest point)	1086
Slieau Chiarn	1533
Slieau Dhoo	1139
Slieau-y-Carnane	900
Sneafell	2024
Spanish Head	350
Santon Head (Ballacregga)	392
Tynwald Hill	130
Watershed between Port Erin and Port St. Mary	81
Ditto between Douglas and Peel	126

The island is divided physically by the chain of mountains ranging from N.E. to S.W.; and hence has originated the civil division into a northern and a southern district. Each district is divided into three sheadings (the name being probably derived from the Manx *shey*, six, and the Scandinavian *thing*, a judicial assembly). The sheadings are subdivided into parishes, of which there are altogether 17 in the island; and these again into treens, of which there are 180, and quaterlands, four of which constitute a treen.

Each district has its own deemster, or judge.

Each sheading, its coroner or sheriff, and lockmen or deputies.

Each parish, its captain, sumner, and moar.

Each treen had formerly a chapel or oratory attached to it.

Population.

The population of the Isle of Man, at the census of 1851, was 52,387, and is now 52,252. The general decrease in the last ten years is owing chiefly to emigrations. A large portion of Conchan having lately been taken into the boundaries of Douglas, partly accounts for the decrease in the returns of the former and increase in the latter. The scale of increase in former years is shown in the following table:—

POPULATION.

9

Districts.	Sheddings.	Parishes.	Bailliwicks and chief towns.	Parish church dedicated in memory of	POPULATION.							
					1726.	1757.	1784.	1821.	1831.	1841.	1851.	1861.
Southern.	Rushen..	Malew.....	Castletown.....	St. Lupus.....	890	1466	1861	{ 2649	2778	3085	3260	2692
		Arbory.....	.....	St. Calibre...	785	915	1318	{ 2036	2062	2283	2531	2365
	Middle...	Rushen.....	.....	Holy Trinity..	661	785	912	1455	1511	1615	1593	1408
		Santon.....	.....	St. Anne.....	813	1007	1451	2568	2732	3079	3256	3297
	Glenfaba.	Braddan ..	.....	St. Brandon..	376	507	689	800	798	769	714	694
		Conchan ..	Douglas ..	.....	780	1121	1214	{ 1754	1927	2122	2405	2298
	Garff.....	Marown ..	.....	St. Conaghan	810	1814	2850	{ 6054	6776	8647	9880	12,389
		German.....	.....	St. Rooney...	370	434	560	1457	1482	2589	3400	2174
	Ayre	Patrick.....	Peel	St. German...	499	658	841	1201	1216	1318	1364	1161
		Lonan .....	.....	St. Patrick...	510	925	{ 2474		1791	1896	2168	1924
Northern.	Garff.....	Maughold..	.....	.....	475	805	{ 1909		1722	2133	2842	2818
		Lezayre....	Ramsey ..	St. Maughold	745	954	1452	2031	2195	2768	2926	2778
	Ayre	Bride .....	.....	St. Lomanus..	547	869	1219	1846	1923	2220	2607	2909
		Andreas....	.....	St. Bridget...	525	759	1079	{ 1514	1341	1585	1762	1654
	Michael..	Jurby .....	.....	Holy Trinity..	460	882	894	1623	1754	2104	2701	2839
		Ballaugh..	.....	St. Andrew...	1309	1481	1680	2209	2657	2323	2468	2526
	Michael..	Michael.....	.....	St. Patrick...	612	629	652	1001	1039	1153	1053	918
		.....	.....	St. Mary.....	967	1067	1390	2229	2317	2332	2166	1955
		.....	.....	Michael the Archangel	483	467	637	1108	1097	1068	985	911
	Total.....					14,066	19,144	24,924	40,081	41,758	47,986	52,387	54,252

Language.

The language spoken by the natives of the Isle of Man is a dialect of the Celtic, and is very closely allied to the Gaelic and the Erse or Irish. As a spoken language the Manx appears not unlikely to die out in another generation. In most of the parish churches twenty-five years ago it was used on three Sundays out of four, but is now altogether discontinued.

The Manx Society has recently published, under the editorship of the Rev. Wm. Gill, Vicar of Malew, the very scarce Manx Grammar of the late Rev. Dr. Kelly; a Manx and English Dictionary and a Triglot Dictionary of Manx, Gaelic, and Erse, still in MS., by the same author, it is their intention to publish if well supported.

The Bible and Prayer-book were translated into Manx in the days of Bishops Wilson and Hildesley. The Bible was not printed till just upon the death of the latter bishop in 1772, the Prayer-book having been first printed in 1765.

The author of the "Bible in Spain" observes: "The Manx possess a literature peculiarly their own, entirely in MS. This literature consists of ballads on sacred subjects which are called *carvals*, a corruption of the English word *carol*. These carvals are preserved in uncouth-looking, smoke-stained volumes, in low farmhouses and cottages situated in mountains, gills, and glens. They constitute the genuine literature of Ellan Vannin. There are in addition a few scattered poems in Manx, which have appeared at various times in print; amongst them a grand historic ballad of the beginning of the 16th century, a ballad detailing the tragic death of Illiam Dhone, another of Molley Charane, a fourth called 'Kirree fo Sniaghtey.'"

As a sample of the Manx language the Lord's Prayer in Manx and English is here subjoined:—

The Lord's Prayer in Manx and English.

Ayr	ain	t'	ayns	niau.	Casherick	dy	row	dt'	Ennym.
Father	our	who	art	in	heaven.	Holy	may	be	thy
									name.
Dy	jig	dty	reer	iaight.	Dt'	aigney	dy	row	jeant
					er	y			
Come	thy	kingdom.	Thy	will	may	be	done	on	the

thalloo myr te ayps niau. Cur dooin nyn arran jiu as earth as it is in heaven. Give to us our bread to-day and gagh laa. As leih dooin nyn loghtyn myr ta shin leih every day. And forgive to us our trespasses as are we forgive dauesyn ta jannoo loghtyn nyn 'oi. As ny leeid shin ayns to those are committing trespasses us against. And not lead us into miolagh; agh livrey shin veih olk. Son lhiats y reeriaght temptation; but deliver us from evil. For thine the kingdom as y phooar as y ghloyr, son dy bragh as dy bragh. and the power and the glory, for the ever and the ever. Amen.

Amen.

The chief peculiarities of the Manx language are, in common with the other Celtic dialects, that the substantives are all masculine or feminine, none neuter. The adjective has a plural as well as a singular form, and the adjective follows the substantive, as *dooiney mooar*, a man big; *deiney mooarey*, men big. The article has also a plural, as *y dooiney*, the man; *ny deiney*, the men.

Certain radical letters of the alphabet undergo changes into their aspirates or gutturals, either for the sake of euphony or to indicate gender, government, and declension: thus they say *dooiney bane*, a man fair; *ben vane*, a woman fair.

But a labial is never changed into a dental, nor a dental into a labial.

Climate.

The mean annual temperature of the Isle of Man is higher than that of any spot in Europe of the same latitude, and the climate is more equable than that of the Isle of Wight.

According to the tables of temperature drawn up by Professor Dove of Berlin, published in 1847 under the auspices of the British Association for the Advancement of Science, we find the mean annual temperature of the Isle of Man (latitude 54° 12') to be 49·84° Fahr.; the mean temperature of the coldest month, 40·52°; the difference between the hottest and coldest months, 19·81°; and the difference between summer and winter, 17·31°.

From the same tables we have for the Isle of Wight (latitude $50^{\circ} 45'$), mean annual temperature, $50^{\circ} 42'$; mean temperature of the coldest month, 37° ; difference between the hottest and coldest months, 28° ; difference between summer and winter, 24° .

The subjoined table gives the average annual and monthly temperatures for a period of twenty-five years, from 1823 to 1847 inclusive, taken at the lighthouses at the Point of Ayre and Calf of Man, in elevated and exposed situations, at 9 a.m. and 9 p.m. :—

	CALF OF MAN.		POINT OF AYRE.	
	Average, 1823—1830.	Average, 1831—1847.	Average, 1823—1830.	Average, 1831—1847.
December	43°768°	45°083°	44°931°	44°349°
January	40°161°	41°120°	41°493°	40°845°
February	41°327°	40°567°	42°323°	40°929°
Winter temperature .	41°752°	42°918°	42°475°	42°364°
March	42°675°	40°318°	44°088°	43°277°
April	44°712°	44°947°	46°927°	45°112°
May	50°028°	47°469°	51°784°	50°488°
Spring temperature .	45°805°	44°245°	47°600°	46°292°
June	54°367°	53°617°	56°370°	54°601°
July	56°957°	55°335°	58°466°	57°380°
August	57°320°	56°713°	58°335°	58°194°
Summer temperature .	56°215°	55°222°	57°724°	56°692°
September	54°335°	54°709°	56°996°	55°659°
October	51°824°	50°891°	52°976°	51°001°
November	47°433°	46°884°	48°489°	46°030°
Autumnal temperature	51°197°	50°666°	52°817°	50°897°
Mean annual temperature }	48°7425°	48.2365°	50°154°	49°0615°
Mean annual temperature for 25 years . }	48°4895°		49°60775°	
Rain gauge, 25 years .	23.25 inches.		27.09 inches.	

Observations taken four times daily for seven years, ending 30th September, 1860, at Ballasalla (latitude $54^{\circ} 6' N.$, long. $4^{\circ} 38' W.$), by J. Burman, Esq., F.R.A.S., give :—

Mean Temperature.			
June	53·9°	Summer	. . 56·17°
July	56·9°		
August	57·7°		
September	55·0°	Autumn	. . 49·97°
October	50·3°		
November	44·6°		
December	42·2°	Winter	. . 40·9°
January	40·8°		
February	39·7°		
March	41·3°	Spring.	. . 44·7°
April	43·7°		
May	49·1°		

Fall of rain in the Isle of Man at 100 ft. above the sea level, the gauge being level with the surface of the ground :—

Total fall.				
1854	.	.	.	24·6 inches.
1855	.	.	.	25·3 "
1856	.	.	.	34·3 "
1857	.	.	.	28·4 "
1858	.	.	.	33·0 "
1859	.	.	.	29·0 "
1860	.	.	.	37·1 "
Mean annual fall				30·2 "

Mean monthly fall.

January	.	.	2·7	July	.	.	.	2·2
February	.	.	2·1	August	.	.	.	2·7
March	.	.	2·0	September	.	.	.	2·0
April	.	.	2·3	October	.	.	.	4·3
May	.	.	1·6	November	.	.	.	2·6
June	.	.	2·6	December	.	.	.	3·1

So great is the effect of the sea on the temperature that it has been found by contemporaneous observations in the winter months, that Castletown on the sea shore is from 2° to 4° warmer than Ballasalla, only 2 miles from it inland and very little elevated, and the crocuses at Castletown are some weeks earlier than at Ballasalla.

House-rent, Hotel and other Expenses.

The cost of living in the Isle of Man is very much lower than in Great Britain and Ireland.

House-rent is moderate, especially in country places.

House-tax, income-tax, and poor's rates are unknown, and there are no toll-gates. The expense of making and keeping in repair the highways and bridges is defrayed out of a fund amounting to 2000*l.* per annum, raised by a charge for bankers' and other licences, a duty of 5*s.* per wheel on spring-carriages, a low duty upon dogs, and an impost of 4*s.* 6*d.*, in money or labour, upon every house. Fish, poultry, butter, and eggs are (taking the year round) much cheaper than in England. Fine cod-fish may be had for 2*s.* or 3*s.* apiece. Fresh herrings are sold from 3*s.* to 5*s.* per 120; lobsters, 1*s.*; a string of crabs, 1*s.* The great influx of visitors raises the price of the above, as well as of bread and meat, in the summer season; but at all times wine, spirits, tobacco, and groceries are extremely moderate in price.

The following are the average expenses at an hotel:—

For July, August, and September:

Board only, <i>table d'hôte</i>	.	.	.	.	£1	15	0	per week.
Ditto ditto	.	.	.	.	0	6	0	per day.
Ditto in private	.	.	.	.	2	2	0	per week.
Ditto ditto	.	.	.	.	0	7	0	per day.
Bed-chambers from	£0	7	0	to	0	18	0	per week.
Sitting-rooms	„	1	1	0	to	2	2	0 „
Servants' board and lodging	1	1	0	to	1	8	0	„

For the winter months:

Board and lodging, <i>table d'hôte</i>	.	.	£0	5	0	per day.
Ditto, if remaining a month	.	.	1	8	0	per week.
Ditto, if remaining the winter season	.	.	1	5	0	„

Wines reduced 1*s.* per bottle.

Carriages, cars, or horses may be had on very reasonable terms in all the towns. As there are no licences required, any one may let the same on hire, and the stranger may make his own bargain. The following, however, is the sum generally charged at hotels:—

From Douglas to Castletown, 10 miles, or Peel, 11 miles, and back:

	£	s.	d.
Carriage and pair	.	.	.
Car or gig	.	.	.
Riding horse	.	.	.
	0	12	0
	0	8	0
	0	5	0

From Douglas to Ramsey, viâ Laxey, 16 miles, and back :

	£	s.	d.
Carriage and pair	1	1	0
Car or gig	0	12	0
Riding horse	0	7	0

From Douglas to Ramsey, viâ Kirk Michael, 24 miles, and back :

	£	s.	d.
Carriage and pair	1	5	0
Car or gig	0	15	0
Riding horse	0	8	0

Most of the mountain-tops may be reached easily on horseback.

The following is a general table of shortest distances between the chief towns, villages, &c., by the highways :—

Places.	Miles from Castletown.	Miles from Douglas.	Miles from Ramsey.	Miles from Peel.
Calf of Man	7	16	31	16
Castletown	—	10	25	11
Ballasalla	2	8	24	10½
Douglas	10	—	16	11
Kirk Michael	16	15	9	8
Laxey	18	8	8	18
Point of Ayre	32	22	7	24
Port St. Mary or Port Erin }	4	13	28	15
Ramsey	25	15	—	17
Peel	11	11	17	—
St. John's (Ballacraigne Inn) }	9	8	17	3

Postal and Telegraphic Communication.

The contract made by the Post Office with the Douglas and Isle of Man Steam-packet Company only extends to two mails weekly from Liverpool. The Company have, however, most liberally, for the convenience of the public, conveyed the mails at their own cost whenever their vessels have sailed on other than the regular mail days. In the summer season, the letters are thus conveyed daily,

excepting Sunday; and in the winter, three times or oftener in the week.

The mails leaving London in the evening are delivered in the Isle of Man on the following afternoon; and the return mail leaves Douglas for Liverpool on the morning of the next day at 9 o'clock.

Earnest endeavours are being made to obtain from the Post Office more liberal arrangements. In cases, however, of emergency, it is satisfactory to be informed that telegraphic communication exists between the Isle of Man and England. The telegraphic cable is laid from St. Bees, in Cumberland, to Point Cranstal, 4 miles north of Ramsey; and the wires are carried from this point to Ramsey and Douglas, where there are offices for the reception and delivery of messages.

Currency.

The currency of the Isle of Man is now assimilated to that of England. The copper coinage (of the same value as the English) has the arms of the island, and the motto, "Quocunque jeceris stabit," impressed on the reverse.

The insular banks are privileged to issue one-pound and five-pound notes. These notes are secured by guarantees on land, deposited in the Rolls' Office.

There are no stamps required for bills or receipts within the island.

CHAPTER III.

Constitution — Officers of Government — Revenue.

THE Isle of Man has enjoyed, from time immemorial, a constitution and government independent of the Parliament of the United Kingdom. It has its own laws, courts of law, and law officers, and no writ of the High Court of Chancery or other Courts of England can run there unless it has the sanction of the Insular Courts.*

The Supreme Court of the island is the Tynwald Court; its style and title in most of the ancient records is "The

* In the case of the *Queen v. Crawford*, the Court of Queen's Bench decided that a writ of *habeas corpus* can run there. It was almost an *ex parte* decision.

Governor, Council, Deemsters, and Keys," or "The Governor, Officers, Deemsters, and Keys."

The Lieutenant-Governor has power to summon a Tynwald Court whenever there is need for the transaction of any legislative business. The acts of this legislative body are denominated "Acts of Tynwald," and when they have received the assent of the Queen in Council, and have been proclaimed in Manx and English on the Tynwald Hill, in the centre of the island, they have the force of law.

Officers of Government.

The Lieutenant-Governor is appointed by the Crown. He is the Representative of the Sovereign, Captain-General of the military forces of the island, and also sits as Chancellor in his proper court. On admission to office he makes oath to "deal truly and uprightly between our Sovereign Lady the Queen and her people, and as indifferently betwixt party and party as *this staff now standeth*."

The Council, appointed also by the Crown, consists of the Bishop, the Archdeacon, the Clerk of the Rolls, the Attorney-General, the Receiver-General, the Water Bailiff, and the Vicar-General.

The Clerk of the Rolls has the custody of the records of the island, and enters all pleas in the several courts of law.

The Attorney-General sits in all courts for the profit of the Crown. He is Public Prosecutor, and it is his special duty to plead the causes of all widows and orphans.

The Receiver-General has charge of the revenue, and payment of salaries on the civil list.

The Water Bailiff is in the nature of Admiral of the island. He holds Admiralty Courts. His office is partly ministerial and partly judicial.

The Vicar-General is the Bishop's Official.

The Deemsters are the Judges of the island. There are two, one for the northern and one for the southern district. Their office is most ancient, and they are regarded by Manxmen as the successors of the Druids. They must "deem the law truly as they will answer to the Lord of the Isle." As they are never absent from the meetings of

the legislature, they are regarded as forming part of the Council.

The House of Keys is the lower house of the Insular Legislature, consisting of twenty-four "Men of the Isle." Their title has been derived from *kiare as feed*, Manx for four-and-twenty. They were anciently called *Taxiaki*, from *teagsag*, elders. They hold office during life, and when one member dies or resigns the remaining twenty-three present two gentlemen of property to the Lieutenant-Governor, and he selects one of these two to fill the vacant post.

The twenty-four Keys have appellate jurisdiction in civil causes.

Revenue.

The revenue of the island is derived from import duties, royalties of the mines and quarries, lord's rent, and 500*l.* of the commuted tithes. It amounts to rather more than 32,000*l.* per annum, of which only 2300*l.* is allowed to the Insular Legislature for public works on the island, including, in the first place, the construction and maintenance of the harbours.

The revenue is paid into the consolidated fund of the United Kingdom, and may be regarded as interest upon the money paid in 1825 to John, 4th Duke of Athol, the Lord of the Isle, amounting to 416,114*l.*, for all his rights and interest in the island, including the patronage of the bishopric and advowsons of fourteen benefices (the aggregate value of which was 6000*l.* per annum) valued at 100,000*l.* If, however, we deduct from the 416,114*l.* purchase-money the 100,000*l.* paid for ecclesiastical patronage now held by the Crown (and for which really its own value is enjoyed), we have remaining 316,114*l.* as the sum paid by the Crown for civil advantages. Hence the following statement may be made of expenditure:—

Interest on 316,114 <i>l.</i> at 3½ per cent.	. . .	£11,000
Civil establishment, salaries, &c.	. . .	8,000
Collection of customs, &c.	. . .	3,900
Returned to insular legislature for harbours	. . .	2,300

Total civil expenditure . . . £25,200

Showing a truly surplus revenue derived by Great Britain from the Isle of Man of more than 7000*l.* per annum.

This sum is quite independent of the amount received by the Post Office.

CHAPTER IV.

Manners and Customs.

ALMOST isolated as the Manx were, during a great portion of the year, until steam communication was established, the manners and customs of olden time have been preserved by them to a late period, and have not even now altogether disappeared. They have a proverb amongst them, "*Man-nagh vow cliaghtey cliaghtey, nee cliaghtey coe !*" i. e. "If custom be not indulged with custom, custom will weep."

The following brief notice of some of the more remarkable superstitions has been furnished to the author by Mr. G. Curphey, of Douglas, partly from his own observations and partly from a MS. drawn up by the late Mr. Cretney.

Many relics of Druidism still survive. The most striking are the ceremonies connected with old May-day, called in Manx *Lhaa Boaldyn*, i. e. "the day of Baal's fire."

On the previous eve immense quantities of gorse are collected and set on fire for the purpose of driving away evil spirits, and in the northern parishes children place primroses and Lent lilies at the doors of houses to prevent the entrance of Fairies.

Old May-day itself is ushered in with the blowing of horns upon the mountains, but the pilgrimages to the holy wells, and the ceremony of choosing Queens of the Seasons (Summer and Winter), and the mock fights between the adherents of each, with the forfeits, have for about forty years fallen into desuetude.

The Mheilla, or harvest-home, continues to be observed. The reapers select a Queen of the Mheilla, whose duty it is to march at the head of a procession, with the last sheaf of

the corn which is gathered in, bound up with ribands, to some neighbouring hill, and there to wave it over her head, whilst the reapers, standing round in a circle, join in loud huzzas. The name is derived from the Manx *mheil*, a company of reapers. On the last Sunday in the harvest, pilgrimages are still made to Sneafeld Cairn, and to St. Maughold's and other holy wells, the water of which is secured as a remedy against diseases of cattle, and an offering of a rag or piece of riband is generally left behind, tied to some neighbouring bush.

The Manx continue to observe Allhallow-E'en, called by them Sauin, probably from *sau*, to save, on account of the number of masses formerly said at that time. Companies of youths dressed out visit the houses, soliciting donations and singing the following carol:—

Hop-tu-naa . This is old Hollantide night,
 Trollalaa . The moon shines fair and bright.
 Hop-tu-naa . I went to the well,
 Trollalaa . And I drank my fill.
 Hop-tu-naa . On the way coming back,
 Trollalaa . I met a polecat.
 Hop-tu-naa . The cat began to grin,
 Trollalaa . And I began to run.
 Hop-tu-naa . Where did you run?
 Trollalaa . To Scotland I ran.
 Hop-tu-naa . What were they there doing?
 Trollalaa . Baking bannocks and collops roasting.

If you are going to give anything give it us soon,
 Or we'll be away with the light of the moon.

Hop-tu-naa.

The ceremony of stoning the wren on St. Stephen's day is still made by children a means of collecting a few pence. Boys go out in parties into the fields, and when they have discovered a wren hunt it to death with sticks and stones. They then erect the body on a perch between two osier twigs, decked out with ribands and evergreens, which they carry about from house to house, soliciting "alms for the halt, the lame, and the blind," and the following lines are chanted:—

"We hunted the wren for Robbin the Bobbin,
We hunted the wren for Jack o' the Land;
We hunted the wren for Robbin the Bobbin,
We hunted the wren for every one."

Wherever they receive money they leave in return a feather; and after a successful day the bird is well plucked. In the evening they carry out the denuded body for burial.

The acting of the *White Boys* at Christmas is still kept up as in England; but on Christmas-eve (Eail or Oiel Voirrey, i. e. Eve of Mary) an interesting ceremony is observed which seems peculiar to the Isle of Man, and attracts great attention. The churches being decked with evergreens and flowers, the parishioners assemble for evening prayers, and there is generally a larger congregation than at any other time of the year. They bear in their hands candles, sometimes of large size, decked with ribands. After the prayers and sermon an intimation is given by the clergyman that any persons having carols to sing may commence. Choirs of singers then relieve each other in turn, and the singing of anthems and carols (in Manx *carvals*) is kept up till a late hour. The number of old Manx carol-singers seems yearly to be on the decrease.

The power of the Evil Eye is most firmly believed in by the Manx peasantry. If a person wishes to make a purchase of a horse, a cow, or any other animal, but declines the price set upon it, the owner of the beast may be seen to lift from the ground a portion of the earth or dust on which the person with whom he was bargaining has placed his right foot. With this he rubs the animal all over in order to prevent the ill effects of what the Manx term overlooking.

Mr. G. Curphey has named a case which very recently came under his own observation:—

"A farmer on the north side of the isle bought a heifer from a neighbour who afterwards regretted the sale, and on the heifer straying refused to give any information respecting it. When it was afterwards found, the purchaser, to 'make all right' as he said, collected the dust from the spot where

they stood when making the bargain, and rubbed the animal therewith."

When an animal dies from the supposed effects of witchcraft, the carcase is generally burnt by the proprietor in some public place, and the person who first passes by after the fire is kindled is regarded as the witch or wizard. Two cases of endeavours in this way to avert the evil of witchery are given in Chap. VIII. They occurred within the past year.

Causes originating in these practices are not unfrequently brought before the insular courts of justice. On one occasion, recorded at the time by the newspapers, a lawyer created a transient terror in court, ending in much merriment, by letting loose a rabbit and calling out "*The witch! the witch!*"

The Manx statute-book abounds in enactments against persons who were presumed to practise the Black Art. The punishment awarded to them had in it something of a romantic character. There is a steep mountain near the centre of the island called Slieau-whuaillan (the Hill of the Whelp), overlooking the Vale of St. John; from the summit of that mountain the suspected person used to be rolled down into the valley below in a barrel filled with spikes. If the person survived this ordeal it was looked on as a distinct evidence of guilt, and he or she was immediately plunged into the neighbouring Curragh Glass, or *Blue Lake*.

The Manx attach great importance to the *qualtagh*, or first person met with on the occurrence of any particularly important event, as in going to the fishery, the first day of the new year, a birth-day or a christening. On these occasions, in order to insure good luck or to avert an evil eye, they make a present of food or drink to the person met.

The present Bishop of Bath and Wells, when Bishop of Sodor and Man, upon one occasion was the *qualtagh* of a poor christening party, just as they turned out of their cabin on the way to the church at Ballaugh, and very kindly partook of their humble offering.

The Manx have a very superstitious reverence for salt, and throw a portion into the churn when making butter, lest the production of butter should be hindered by Fairies,

for whom, when the churning is done, a certain portion is stuck against the wall.

According to Manx superstitions, a variety of demons, good and bad, infest the island under various shapes. Amongst them we have the "Tarroo Ushtey," or Water Bull; the "Glashtin," or Water Horse; and the "Dooiney-oie," or Man of the Night. When a storm approaches, the voice of the Dooiney-oie is said to be heard on the mountains, crying "*howlaa, howlaa.*"

The "Phynnodderree," or Hairy Satyr (the name derived from *fynney*, hair, and *oashyree*, stockings or hose), is an especial object of superstitious regard. The legend of this creature of Manx fancy is that he is a fallen Fairy, condemned to wander alone till the end of time because of his amours with a maiden in Glen Rushen. He is regarded as a creature of immense power, occasionally beneficent, but very spiteful if not allowed to do things in his own way. The following story Mr. George Curphey recently heard from the lips of an old man in the north of the island, who had received it as handed down by oral tradition and firmly believed it.

A farmer who was erecting a homestead on the mountains had determined on possessing a large quartz block, lying on the neighbouring shore, which resisted all his efforts at removal. The Phynnodderree conveyed it one night to the desired spot. In order to remunerate him for this act, the farmer caused a few articles of clothing to be laid for him in his usual haunt at Ballathoar in Ballaugh. The hairy sprite, on coming to the spot and observing the present, took up the garments one by one, and thus expressed his wounded feelings:

"Cap for the head — alas, poor head!
 Coat for the back — alas, poor back!
 Breeches for the breech — alas, poor breech!
 If these be all thine, thine cannot be
 The merry glen of Rushen."

The belief in Fairies continues among the rural population, whose desire to propitiate "the good people" is shown in a variety of ways. On the mountain sides on dark nights, when

the wind is howling over the waste and the rain comes pattering down, before the peasant retires to rest he piles up a few turves on the fire, and places by the hearth a basin of milk and oatmeal, in order that the Fairies coming in may enjoy the warm blaze and the hospitality provided for them.

The following story is current among the peasantry around Sneafell:—

As some farmers were cutting their yearly stock of turf on the mountain side, they came upon a large block of stone on the top of which was engraved in Manx the sentence,

“Chyndaa us mish, as oo us choyrle.”

Turn thou me, and counsel thou shalt find.

They immediately conceived that some immense treasure was hidden under the stone. Failing at the time to accomplish the work of turning the block, on a subsequent day they brought with them a party of neighbours, and by immense exertions succeeded in effecting their purpose. Imagine their astonishment and chagrin when, instead of the anticipated treasure, they found the following wise adage engraved on the nether side:

“Ta broilt chaa boggagh arryn croie.

Chyndaa us mish myr va mee roie.”

Hot broth softens hard bread.

Now turn me back into my former bed.

Though the Manx peasantry are very superstitious and much wedded to ancient customs, they are neither a stupid nor illiterate people. On the contrary, they are remarkably intelligent: the reports of the Government Inspectors of Schools are highly flattering to their talents and readiness in acquiring knowledge. The results of school teaching will more than bear comparison with the most favoured and enlightened districts in England.

For ecclesiastical customs, see Chap. XV.

CHAPTER V.

Agriculture, Fisheries, Manufactures, Mines, and Quarries.

CHIEFLY owing to the devotion of the Manx to a seafaring life, as smugglers or fishermen, great complaints were justly made in former years respecting the state of agriculture in the Isle of Man. Since the period, however, of the *Revestment* (*i. e.* the sale to the British Crown in 1765 of the rights of the Duke of Athol as Lord of Man) and the consequent suppression of smuggling, a gradual improvement has taken place in all agricultural works; the productive character of the soil has been developed, and the exports of grain, green crops, and cattle, have enormously increased. The 50 square miles of the north of the island, the later tertiary drift gravels of the central valley from Douglas to Peel and of the southern district about Castletown, being specially suited to the growth of potatoes, from 12,000 to 15,000 tons of this vegetable are annually exported. Lime is readily obtained from the beds of the carboniferous limestone in the neighbourhood of Castletown and Port St. Mary, and manure is also procured in considerable abundance from the sea-weed thrown ashore after storms or cut from the rocks.

On the heavier lands wheat and bean crops flourish well, though they are gathered in late. More than 20,000 quarters of wheat are annually exported, besides a considerable quantity of barley and oats, chiefly grown in the upland districts, or on the sandy portions of the northern area not so well adapted to the growth of wheat.

There are also increasing exports of cattle, horses, pigs, poultry, butter, and eggs in the winter season. All these find a ready market at Liverpool and Whitehaven. During the great influx of visitors in the summer season all the necessaries of life rise considerably in price, and are hardly cheaper than in England.

Fisheries.

Notwithstanding the great improvement in agriculture the Manx still look to the fisheries as the most important

source of revenue, though it is shared in by the Irish and Cornish fishermen.

Upwards of 600 Manx boats, decked and undecked, are engaged in the herring, cod, ling, and inshore fisheries, the average produce of which is somewhat more than 60,000*l.* per annum, and employing 3800 men and boys, and 3,600,000 square yards of netting. There are about 500 English and Irish boats engaged in the herring fisheries alone, off the Isle of Man, employing more than 3600 men.

The total number of Manx, English, and Irish boats engaged in these fisheries is thus upwards of 1100, and the number of hands employed about 7500.

Besides the herrings consumed fresh, there are about 40,000 barrels cured, each barrel containing 800 herrings; of this number 10,000 are allowed for insular consumption. The average price paid to fishermen is about 4*s.* per 100 (*i. e.* 120) or 32*s.* per barrel, fresh.

In the Manx herring fishery it has always been customary to go out to sea in the evening (except on Saturday and Sunday evening), the fishermen casting their nets before sunset and taking them up before sunrise. A prayer is inserted in the Litany for "the blessings of the sea," and Bishop Wilson drew up a special form of prayer to be used before going to the fishery. Even in the present day, many of the Manx fishermen before stepping into the boats put up a short prayer, though the contact with godless fishermen from the surrounding countries is gradually shaming them out of a good habit which, to say the least, is a recognition of Him to whom they owe their success.

The cod and ling fisheries are carried on chiefly in the winter and spring seasons, and afford considerable revenue. There is also an export of lobsters to a certain extent, chiefly procured on the rocky shores about the Calf of Man. The salmon fisheries are not so extensive, on account of the paucity of rivers of any size on the island. The royalty paid to Government in 1859 for these fisheries was:—

Salmon fishery off Douglas	.	.	£10	0	0
" " Ramsey	.	.	4	0	0
" " Derbyhaven	.	.	0	10	0

Manufactures.

The Isle of Man is not a manufacturing country, owing in a great measure to the want of coal. Water power is, however, largely used. The Union Mills, in the parish of Braddan, have long produced woollen goods; at Tromode, near Douglas, there is a large manufacture of sail cloths, ropes, and nets. Paper, soap, and farina are produced at Laxey and Sulby Glen. There is also an iron foundry at Douglas, and marble works at Castletown.

Mines.

The mines and stone quarries in the Isle of Man are most valuable, and furnish a very large revenue and a considerable royalty to the Crown.

The mines produce copper, lead, zinc, and iron, equal to any of the richest districts in England.

In the year 1851, at the Great Exhibition, specimens of lead ore were exhibited, containing 36 oz. of silver to the ton. Occasionally the produce has been as much as 108 oz. of silver to the ton of lead ore. The Foxdale mines have produced from 1500 to 2000 tons, and the Laxey mines from 800 to 1000 tons of lead ore per annum. The Laxey mines produce also copper and blende or sulphuret of zinc, and the Foxdale mines sulphate of barytes.

The South Manx mines also produce both lead and copper.

Iron ore has been raised in large quantities at Maughold Head.

Plumbago has been discovered in Glen Helen.

The amount of mineral produce of the Isle of Man for the year 1860 was:—

Foxdale—Lead, 1950 tons.

Laxey (South)—Lead, 627 tons; copper, 320 tons; zinc (sulphuret), 3181 tons.

Laxey (North)—Lead, 50 tons.

South Manx—Lead, 50 tons; copper, 30 tons.

Maughold Head—Iron (hæmatite), 1398 tons.

Maughold (South)—Iron (hæmatite), 252 tons.

Total Manx mineral produce :—Lead, 2677 tons ; copper, 350 tons ; zinc, 3181 tons ; iron, 1650 tons.

The amount of silver produced in the year 1859 was :—Foxdale, 37,028 ounces ; Laxey (South), 19,826 ounces ; Laxey (North), 120 ounces.

Quarries.

Produce of quarries in the Isle of Man for 1859 :—

Poolvash—Black marble, 1248 cubic feet, or 75 tons, at 9*d*. per cubic foot, or 9*s*. per ton at the quarry.

Scarlet—Limestone flags, 21,600 cubic feet, or 1800 tons, at 4*d*. to 8*d*. per cubic foot.

Spanish Head—Clay schist, 720 cubic feet, or 60 tons, at 8*s*. per ton.

Dun Howe, or Mica Mount—Granite (wrought), 7 tons.

In addition there were many hundred tons of limestone burnt into lime at the Ballahot and Port St. Mary quarries.

By the insular laws every person standing in need of limestone or building stone may enter on his neighbour's land and carry away what is requisite for his own use, paying the occupier a reasonable satisfaction, which appears to be interpreted merely surface damage.

CHAPTER VI.

General Itinerary — One; Two; Four Days' Tour in the Isle of Man — Voyage round the Island.

For the benefit of those whose visit to the Isle of Man is necessarily a hurried one, tours are here suggested of one, two, or four days, which will take them through the more accessible portions of the island, and introduce them to the objects of greatest interest.

Three days' absence from home is absolutely requisite for even the most hurried visit, since the greater portion of two will be consumed in travelling to and from the island.

If not more than three can be spared, one of these may be given to a rapid survey of the country, by adopting the following

One Day's Tour.

Leaving Douglas (at which port we will presume that the tourist reached the island) early in the morning, he may direct his course first to Castletown. At a distance of half a mile from Douglas, on the right hand, he will pass the Nunnery; then, ascending Middle Hill and Richmond Hill to Mount Murray, at the end of 4 miles he will obtain the first general view of the southern basin of the Isle of Man. Four miles more will bring him to Ballasalla, where are the ruins of the venerable Abbey of Rushen; and after 2 miles more he will enter Castletown, say at 9 o'clock. He may give an hour to the old Castle of Rushen, and take a hasty view of the town described in Chap. VIII.

Leaving Castletown again at 10 o'clock for Peel, a little beyond the first milestone he will pass by Malew Church and Vicarage; and after an almost continuous rise for 5 miles more, he will reach the Foxdale mining district, on the eastern side of South Barrule, having attained an elevation of nearly 700 feet above the sea.

Descending again, a mile further he will pass Hamilton-bridge waterfall, which is by the roadside on the left hand. Two miles further will bring him to Ballacrine Inn, where the road from Douglas to Peel crosses that from Castletown to Kirk Michael and the north of the island. Turning then to the left hand, and pursuing the Peel Road half a mile, he will reach St. John's Church and the Tynwald Mount; and continuing $2\frac{1}{2}$ miles further in the same direction, he may expect to enter Peel by 12 o'clock. Here an hour may be spent in examining the ruins of the famous Castle and Cathedral. (See Chap. IX.)

Engaging a fresh conveyance, the tourist may then take the shore-road from Peel to Kirk Michael (7 miles). The road crosses a number of ravines leading up into the mountains, and presents much lovely scenery. Glen Wyllin, which is

the last before entering Kirk Michael, can hardly fail to be admired.

At Kirk Michael he may visit the Runic monuments, and the tomb of the apostolic Bishop Wilson. Two miles and a half further is Bishop's Court. After another mile and a half, the village of Ballaugh is reached at the opening out of Ravensdale. Sulby Glen is passed 2 miles further on; then Lezayre Church; and afterwards Milntown, at the mouth of Glen Aldyn; and a mile more will bring the tourist to Ramsey, distant from Peel by this route 16½ miles; and he may reach it by 4 o'clock.

The scenery about Ramsey is very beautiful; but it will have to be hurriedly passed through, in order that Douglas may be reached in the daylight, as there are still 16 miles of a very hilly road to be traversed. (See Chap. X.)

From Ramsey the road to Douglas, along the eastern side of the mountain-chain, brings the tourist at the end of the first mile to Ballure Glen. Crossing the bridge, he winds up the eastern face of North Barrule; and occasionally the Cumberland mountains are seen at various points in the ascent, whilst Sneafell rises up on the right hand, more than 2000 feet in height above the sea.

Four miles from Ramsey the stream is crossed which afterwards falls over the Ballaglass waterfall. A mile and a half further the Dhoon rivulet is reached. On surmounting the steep hill to the south of this, the more southern portion of the island opens to view. Just before descending into the deep glen of Laxey, which is 8 miles from Ramsey, King Orry's grave appears on the left hand. In descending into Laxey Glen, and out of it again, it will be better, with a carriage, to take the more circuitous new road. Two miles and a quarter from Laxey, on the left-hand side of the road, are the Cloven Stones; and an additional 4 miles will bring the tourist to the pretty village of Conchan, from which he will presently descend into the Bay of Douglas. The distance from Ramsey to Douglas, by this route, will occupy a good 3 hours. The entire circuit of this day's tour will be about 53 miles; and it embraces a great variety of scenery, and

many objects of much interest on the island, as well as glimpses, on a clear day, of the English, Welsh, Irish, and Scotch mountains. (See Chap. VII.)

Two Days' Tour.

Tourists who have two days to spare for an inspection of the island may divide their time between the southern and northern districts, extending their excursions somewhat in each, as well as giving more time to the objects mentioned in the tour of one day.

On the first of the two days, Douglas may be left by the Peel Road, passing Ballabrooie along the Braddan Valley; then, after crossing the Quarter Bridge, a mile and a half from Douglas, turning up to the left hand, the tourist will enter the lovely Spring Valley. A drive of 2 miles through this valley will bring him to the foot of Richmond Hill; and thence his route to Castletown will be the same as that taken in the previously suggested tour of one day. The driver should be directed, at starting, to take the road by the Quarter Bridge, and not by the Nunnery, and should receive instructions that the journey is to be extended beyond Castletown. It will be well also to engage him for the day.

On the way between Douglas and Castletown the tourist will be able thoroughly to inspect the ruins of the ancient Abbey of Rushen, at Ballasalla. King William's College, near Castletown, may be visited, and the Castle of Rushen, and Castletown itself, be closely examined.

The drive will then be by the coast-road to Port St. Mary (4 miles), passing Strandhall and Kentraugh, the seat of E. M. Gawne, Esq., Speaker of the House of Keys. This estate lies along the margin of Poolvash Bay. Just beyond Kentraugh and the Colby River is Mount Gawne, 3 miles from Castletown; and on rising up the hill, after passing the Giant's Quoiting-stone, the left-hand road conducts to Port St. Mary. This place may be reached by 12 o'clock. On a calm day a boat may be taken hence to Spanish Head and the Chasms, or the same spot may be reached on foot, taking a guide for the sake of expedition.

The distance is fully 2 miles; not less than 2 hours should be allowed for the walking expedition, as it is very hilly. Presuming that the return to Port St. Mary may be made by 3 o'clock, the tourist can thence resume his carriage and drive to Port Erin (2 miles). This is a most lovely horse-shoe bay, and will well repay the visit. The Mull Hills come down suddenly into it on the southern, and Brada Head rises directly out of it on the northern, side.

On returning from Port Erin, the driver should be directed to take the road to Rushen Church, and thence, by Ballachurry and Ballagawne, to Colby. Hence the route will lie by Arbory Church and the ruins of the Friary Bechmaken, which is a quarter of a mile beyond the church, on the right-hand side of the road.

The journey must then be continued inland to Malew, crossing the Castletown and Peel Road, a few hundred yards to the north of the church, thence on to the village of Ballasalla.

The tourist then again will find himself on the Douglas and Castletown Road, and driving on towards Douglas one mile, instead of descending the hill to Ballalona (or Fairy-bridge) he should turn to the right and descend by the old Douglas and Castletown Road to the Santonburn; then, crossing the stream, ascend the hill on the other side to Santon Church, which is 7 miles from Douglas. Hence he has a hilly road commanding beautiful sea views and crossing two lovely valleys, the first of which is that leading down to Seafield and Greenwick, and the second (after leaving Oatlands on the hill to the left hand) to Port Soderick. But he must travel on, passing by Hampton Court, 3 miles from Douglas, and three-quarters of a mile further pass Oakhill, with its new church, and then, after descending a mile, he will arrive at the junction of the old and new Castletown and Douglas Roads, and, leaving the Nunnery on the left hand, soon enter Douglas by the bridge at the head of the harbour.

The old Castletown and Douglas Road should not, if possible, be missed in this day's tour, for although it is rather

hilly it is more beautiful than the newer road, and affords a pleasing variety. Also the annoyance on the return, which would otherwise be caused by passing over about 5 miles of the same road twice, is avoided. The sum total of this first day's journey will be about 30 miles.

The second day's journey, through the northern district of the isle, will conduct the tourist first to Peel. Engage the vehicle for the day. Leaving Douglas, as on the first of these two days, by the road to Ballabrooie and the Quarter Bridge, he will there cross the Glass River, which flows down from Injebreck past the mansion of Port-e-Chee (the Harbour of Peace), once occupied by the Athol family. A quarter of a mile beyond the Quarter Bridge he will pass, on the left hand, the estate of Ballaughton, with Kirby, the residence of Deemster Drinkwater. This is close to Braddan Church. Since the road passes the churchyard gates, he may well spare a few minutes to examine this most enchanting spot. Several very interesting Runic and other monumental remains stand in the churchyard. (See Chap. VII., Excursion 2, and the chapter on the Archæology of the Isle of Man.) A mile further he will pass the Union Mills and the Groves. Four miles from Douglas he has, on the right hand, Eyreton Castle, and hard by, on the left hand, the new Church of Marown. Half a mile further is the pretty village of Crosby, three-quarters of a mile beyond which, in a field on the right hand, are the ruins of the old Church of St. Trinian. Seven and a half miles from Douglas, at Ballacraigne, the road leading from Castletown to the north of the island is crossed, and half a mile further is the Church of St. John the Baptist, and the Tynwald Hill; and $2\frac{1}{4}$ miles more will bring the tourist to Peel, say at about half-past 9 o'clock.

He can now give more time to the examination of the old Castle and Cathedral than was the case in the tour of one day in the island, and may also visit the caves in the old red sandstone, a little to the north of the town of Peel, on the sea-shore.

Leaving Peel by the shore-road to Kirk Michael, he will have the rest of the day for the same route, *via* Ramsey and

Laxey, to Douglas, as was given before in the one day's tour.

For full accounts of Peel and Ramsey, see Chapters IX. and X.

Four Days' Tour on the Island.

It often happens that tourists are able to leave Liverpool on Monday morning, returning to Liverpool early in the afternoon of the following Saturday. There are thus four clear days which they can devote to the examination of the environs of each of the four towns of the island.

It will be a saving of time if, instead of stopping in Douglas the first night, the visitor proceed at once by coach or car to Castletown; he will thus be able to give the whole of the next day to the south of the island.

Early in the following morning a boat may be taken across the Bay of Castletown to the caves and natural arches in the old red conglomerate and clay schist of Langness, the tourist walking back round the head of the bay by St. Michael's Isle, Derbyhaven, the Battlefield of Ronaldsway, Hango Hill, and King William's College. All this may easily be accomplished by 10 o'clock. He will then take a car to Port St. Mary, by the route previously described; visit thence, by boat, Spanish Head, the Chasms, and the Calf of Man, and either return thence by the same boat, or, if he be a good walker, getting the boatman to land him at the little creek opposite the Calf on the main island, he may walk back over the Mull Hills by Craig Neesh to Port St. Mary for dinner. From Port St. Mary he may then drive to Port Erin, where he can examine the magnificent scenery about Brada Head, and in the evening return by the route mentioned in the first day of the two days' tour, *vid* Rushen Church, Colby, Arbory, and Malew, to Castletown. (See Chap. VIII.)

On the morning of the second day he should proceed to Peel by the route described in the island tour of one day. Arriving at Peel, he will have a great part of the day for visiting the ruins of the Castle and Cathedral, and may in the afternoon take an excursion to the beautiful waterfall of Glenmeay, near Dalby, 3 miles from Peel. (See Chap. IX.)

On the third day he should go to Ramsey, journeying over the road before traversed as far as St. John's, the Tynwald Hill, and Ballacraine, and then taking that to the left hand, which leads through the lovely Glen Helen (at the head of which is the Rhennass waterfall), and then over Craig Willis, on to Kirk Michael. He may reach Kirk Michael in this way by 10 o'clock, and have abundance of time for visiting the churchyard. On his way to Ramsey he may now examine Bishop's Court, and afterwards look into Sulby Glen; and, arriving at Ramsey by 3 o'clock, he may either drive to the Point of Ayre and back, or, ascending the hill above the town by Ballure Glen, obtain the magnificent view of the surrounding country which is presented from the Albert Tower. (See Chap. X.)

On the fourth day he may start early for Douglas *via* Laxey, where he will have time to inspect the great water-wheel at the mines, and be in Douglas before 12 o'clock, and the rest of the day may be given to Braddan Church, the Nunnery, and other remarkable objects in the immediate neighbourhood of Douglas. (See Chap. VII.)

The following morning the visitor can return to Liverpool.

Voyage round the Island.

One of the Douglas and Isle of Man Steam Navigation Company's vessels generally makes a voyage round the island once or twice a week during the summer season, taking sometimes a southerly, sometimes a northerly course at starting from Douglas. The description here given of the southerly one will, by a simple transposition, serve for the other.

Steaming out of Douglas Bay and rounding Douglas Head, we pass, within easy distance, a series of dark cliffs of contorted clay schist from 200 to 300 feet in height. A lovely recess, called Port Soderick, comes presently in view, to the south of which rises St. Anne's (or Santon) Head. Hence the course is directed towards Langness, the vessel passing a wide indentation of the coast and a series of romantic creeks into which, here and there, the streamlets which take their rise to the south of Mount Murray find their way. The prin-

cipal of these are Port Greenock (above which stands Sea-field), Saltrick, and Cass-na-awin. The coast then changes from clay schist to carboniferous limestone, descending gradually to Derbyhaven. At Ronaldsway, near Derbyhaven, was fought, in 1270, the great battle which gave the Isle of Man to the Scotch. (See Chap. VIII.) On the little isle which guards the entrance to Derbyhaven are seen the remains of a fort erected by James, 7th Earl of Derby, in 1651, and the ruins of a church dedicated in honour of the Archangel Michael. Whilst passing Derbyhaven we get a view of King William's College, and Castletown with its venerable Castle of Rushen.

A mile and a half further south the steamer rounds Dreswick Point, which is the southern extremity of the peninsula of Langness. A round tower on an eminence to the north of Dreswick Point forms a conspicuous landmark in this low-lying district.

The peninsula of Langness is a mass of clay schist, chiefly claret-coloured, intersected with dykes of greenstone and trap, and capped on its western side with old red conglomerate. The southern promontory runs out and forms the south-eastern horn of Castletown Bay, and is prolonged in a dangerous reef called the Skerranes, on which the "Racehorse" sloop of war was wrecked about forty-five years since. The opposite or western horn of the bay is formed by the black basaltic pile of the Stack of Scarlet. A full view of the whole mountain-range of Mona is obtained when the steamer is off Castletown Bay. A ruinous fort is seen on Hango Hill at the head of the bay, in front of King William's College.

The steamer makes direct hence for Spanish Head, steering across the deep Bay of Poolvash (*Manx Poyll Vaase*, the Bay of Death), in the western corner of which is situated Port St. Mary, a considerable fishing hamlet in the parish of Rushen. All along this course, from Langness, we have the Calf islet in view to the south-west, with the Burrow Rock, and the Eye of the Calf singularly drilled through by the action of the sea.

Just south of Port St. Mary is a little recess, called Per-

wick Bay, at the entrance to which the limekilns are conspicuous, standing on a remarkable detached mass of the lower carboniferous limestone. The steamer generally goes close in shore when arriving at Spanish Head (where a portion of the Spanish Armada is said to have been wrecked, in 1588), in order to obtain a distinct view of the tremendous perpendicular cliff of elastic blue Silurian schist rising more than 300 feet out of the sea, as one vast wall of rock rent into fearful chasms from top to bottom. Perhaps time may be allowed for a boat trip to the "Rare Grottoe," and round the detached rock anciently called "Chering Cross." A cannon is fired, which awakes the echoes and disturbs immense flights of gulls and other sea-birds, which build in the precipices.

To the south of Spanish Head the next lofty promontory is Fistard Head. We then cross the opening of the Sound of the Calf (which separates the Isle of the Calf from the Isle of Man), in the middle of which, though somewhat nearer to the main island, is the Kitterland islet, and, partly blocking up the exit on the western end of the Sound, is the dangerous Thousla Rock with its beacon. Vessels of large tonnage seldom venture through the Sound, on account of its rocky character and the violence of the current.

The steamer hence keeps well off the southern extremity of the Calf, on account of the reef called the Chickens. The two lighthouses on the Calf are so situated as to bear in a line on this reef; the vessel being safe so long as both the lights are kept open.

We pass now, on the western side of the Calf, the singular pile of rock called the Stack, and then the western opening of the Sound of the Calf, and get a distant view of Peel Castle, towards which the vessel's course is hence directed. The coast is still bold and romantic, towering aloft into the Mull Hills, which are more than 500 feet high. Shortly after we cross the mouth of the horse-shoe bay of Port Erin, a fishing village, and then come under Brada Head, in which for many years mines of lead and copper have been worked. At the northern extremity of Brada Head is a wild and lonely creek called Fleswick Bay, Ennyn Mooar coming

down sheer into it from a height of more than 800 feet. The coast scenery is of the grandest description.

The ship "Wilhelmina," of Glasgow, was wrecked here about 16 years ago, and every one on board perished. This bold coast continues for upwards of 2 miles further, and then sinks down to the Niarbyl Point which we now pass, and then Dalby Point, a little to the north of which is Glenmeay with its beautiful waterfall, not visible from the sea. Contrary Head, where the tides from the north and south meet twice daily, is next passed, above which we have Corrin's Folly and the Horse Hill, and immediately we round the Holme, or island, on which stand the ruins of Peel Castle, the Cathedral of St. German, and the Church of St. Patrick, with the remarkable Round Tower. A full description of these will be found in Chap. IX.

The steamer's head is hence directed to the north-north-east, taking care to clear the Craig Rock, opposite Ballaboo Point, where we get a good view of Slieaawhuailan, the Giant's Fingers, and the western side of the great mountain-range. We pass successively Glen Mooar, Glen Wyllin, Glen Balleira, Kirk Michael village, and Glen Tronk; but at too great a distance to note the peculiar beauties of each. To the north of Glen Tronk lies Orry's Head, off which we obtain a fine view of the rounded outlines of Slieau Dhoo and Slieau Chiarn, with their grassy sides sloping down towards the sea. A low range of sand-cliffs, of the later tertiary or Pleistocene age, runs along the coast from Glen Mooar to Jurby Point, seldom exceeding 100 feet in height, except at Orry's Head, which is 150 feet above the sea. Great inroads have been made upon these cliffs by the continued action of the sea. As we pass the mouth of the Ballaugh River, which comes tumbling down from Ravensdale, we get a view of the old church of Ballaugh, the new church being a mile further inland.

We round Jurby Point, capped by its barrow, Cronk Mooar, and steer north-east by east, past Rue Point and Blue Head, and then, nearly east, to the Point of Ayre, the most northern point in the island. The immediate coast is tame, but the appearance of the northern moun-

tains fine; and on clear days we get a view of the Mull of Galloway and Burrow Head, and a distant peep into Luce Bay in Scotland. On the Point of Ayre is a lighthouse, showing alternately a red and a bright light every two minutes, 106 feet above the sea.

Leaving the Point of Ayre, and directing the course southward, a range of sand-hills appears, rising on this side the island to near 300 feet, as at Point Cranstal, near which the telegraph cable is landed. We then enter the wide and beautiful Bay of Ramsey, which is distant about 7 miles from the Point of Ayre. As the northern mountains for the most part sink down very precipitously into the great Pleistocene area of the north of the island, broken here and there by deep ravines, the view of them on entering Ramsey Bay is very grand. The neighbourhood of Ramsey is richly wooded, presenting a striking contrast to the general scenery of the Isle of Man.

Leaving Ramsey, we soon pass along a bold rocky coast, rising at Maughold Head (the most easterly point of the Isle of Man) to a height of more than 600 feet. The clay schist is here much contorted, and contains masses of quartz and ironstone. Mooar Creek is then in view, and next Cornah or Kennay, into which tumbles the Ballaglass waterfall, not visible from the sea. To the south of this the granitic mass of the Dhoon rises up 638 feet above the sea, with North Barrule, Sneafell, and Bein-y-Phot some miles to the north-west and west. Above the bight of the Dhoon we have Slieau Ree, the height of which is 840 feet; and presently passing Laxey Head, we arrive off Laxey Bay, a beautiful inlet, leading up by a romantic glen into the heart of the mountains. The southern horn of Laxey Bay is formed by Clay Head, nearly 400 feet high. Coasting along rugged and lofty cliffs for 2 miles more, we look into Growdale, anciently called Eschedalavik, a lovely retired spot, where the waters come down from Lonan; and then rounding Bank's Howe, we again enter the Bay of Douglas, having completed a voyage of rather more than 80 miles.

CHAPTER VII.

DOUGLAS, AND EXCURSIONS IN ITS NEIGHBOURHOOD.

Douglas Bay — The Old and New Town — Hotels — Churches —
Places of Worship — Public Buildings.

THE fine Bay of Douglas is nearly of a crescent shape, the width across between the horns being about 2 miles. The north-eastern horn is formed by the lofty headland of Bank's Howe, the south-western by the promontory of Douglas Head, running far out into the sea, and crowned near its extremity by the principal lighthouse, of which the light may be seen at a distance of 14 miles; to the westward of which is the three-gun battery, erected at the time of the threatened invasion of the First Napoleon. Further in are Harold's Tower, Ravenscliffe, Fort Anne Hotel, Fort William, and Taubman's Terrace. On the Conister Rock, in the south-western area of the bay, is the Tower of Refuge, erected in 1832, mainly through the exertions of the late Sir William Hilary. On the Pollock Rock, somewhat nearer the shore, formerly stood a round castellated tower, in which watch and ward used to be kept for the protection of the bay. It was used as a lock-up at the beginning of the present century, but was removed by an act of the insular legislature in 1818. From the views which have been left to us, it appears to have been a very picturesque object.

The *old town* of Douglas stretches along the lower ground in the south-western margin of the bay, occupying a slightly raised sea-beach at the mouth of the river. The churches of St. Thomas, in the east, and St. Barnabas, near the centre, are the more conspicuous objects. Two hundred years ago Douglas was only a fishing village in the parish of Braddan. It owes its rise principally to the smuggling trade of the last century, and then to the circumstance that James Murray, 2nd Duke of Athol, coming into possession of the lordship of the Isle of Man in 1736, made this town his temporary residence.

The buildings in the old town are of an inferior descrip-

tion, and the streets for the most part are narrow and inconvenient.

The *new town* of Douglas rises on the cliff above, with a continuation, north and south, in a series of elegant and beautifully situated houses. In the centre of the new town the Court House, St. George's Church, the House of Industry, and the Roman Catholic Chapel, are the most prominent objects; and to the eastward, for a mile, are terraces of the better class of residences and lodging-houses. Castle Mona, in the centre of the bay, though at the base of the cliff, is very conspicuous. It was erected in 1802 for his residence by the Duke of Athol, but is now converted into a first-class hotel. To the eastward of Castle Mona is Strathallan Crescent, and then in the more retired indentation of the bay, standing somewhat apart, is Derby Castle.

Hotels.

The principal hotels are :—

The *Castle Mona*, in the centre of Douglas Bay.

The *Royal* and *Harris's*, on the Pier.

Fleetwood House, near the Pier.

The *Commercial and Family* (Redfern's Hotel), in St. James's Street, near the Market Place.

The *Adelphi*, on Prospect Hill, near the Post Office.

The *Victoria*, in Church Street, near the Court House.

The *British*, on the west side of the Market Place.

Fort Anne, on the southern side of the river, on the road leading to Douglas Head.

There are also several inns of lesser note.

Post-horses and carriages may be had in connection with the above hotels; also, at Shipley's Posting and Coach Establishment, near the Pier; T. Smith's Posting Establishment, Fort Street; E. Boyd's Livery Stables, Sena Road; and A. Moore's Havelock Livery Stables, Finch Road.

Lodgings of every description are abundant.

Churches.

St. Matthew's, in the Market Place, is the oldest in Douglas. It was erected in 1708 in the early part of the

episcopate of Bishop Wilson. Incumbent—the Rev. J. Cannell.

St. George's Church, to the west of Prospect Hill, was commenced in 1761, and finished in 1780. It contains a bust of the late Edward Forbes, F.R.S., Professor of Natural History in the University of Edinburgh, and a native of Douglas. Incumbent—the Rev. W. Hawley. Curate—the Rev. E. Snapp.

St. Barnabas, erected in 1830, in Fort Street. Incumbent—the Rev. J. H. Gray, M.A.

St. Thomas's, at the north end of Castle Street, was designed by Ewan Christian, Esq., and completed (excepting a spire) in 1850. In the tower is a peal of eight bells—the only peal of bells in the island—the gift of the Rev. J. Catley, a former curate. Incumbent—the Rev. Samuel Simpson, M.A.

Dissenting Places of Worship.

The *Scotch Presbyterian*, at the west end of Finch Road, erected in 1838.

The *Roman Catholic*, at the east end of Athol Street.

The *Independent*, one in Athol Street, and another in the Crescent near the Castle Mona Hotel.

The *Wesleyan Methodist*, in Thomas Street.

The *Primitive Methodist*, in Wellington Street.

Public Buildings and Offices.

The *Post Office* is at the east end of Athol Street.

The *Electric Telegraph Company's Office*, opposite the Post Office.

The *Bank of Mona*, at the east end of Athol Street.

The *Douglas and Isle of Man Bank*, in St. George's Street leading out of Athol Street.

The *Court House*, on the south side near the east end of Athol Street.

The *Custom House*, on the South Quay.

The *Douglas and Isle of Man Steam-packet Company's Office*, on the South Quay.

Wellington Market and Hall of Commerce, in Duke Street.

The *Theatre*, in Wellington Street leading out of Duke Street.

The *News Room and Reading Room*, at the Old Custom-house Buildings, Market Place.

The *Douglas Pier* is 540 feet in length and 40 feet in breadth, expanding towards its eastern extremity to 90 feet. The first stone of it was laid on 24th July, 1793, by John, Duke of Athol. The *Harbour Lighthouse* stands on a raised circular platform at the south-eastern extremity.

EXCURSIONS IN THE NEIGHBOURHOOD OF DOUGLAS.

1. Douglas Head and the Nunnery — 2. Braddan Church; St. Tri-nian's; the Phynnoderree; St. Patrick's Chair; Glen Darragh; Stone Circles — 3. Conchan, Lonan, and Laxey — 4. The Baldwin Valley; Injebreck — 5. Port Soderick.

Excursion 1. — Douglas Head and the Nunnery.

The neighbourhood of Douglas presents many delightful walks and drives.

Starting from the Market Place along the North Quay, turning to the left over the bridge at the head of the harbour, and then bending back a little on the southern side of the river, the road may be taken rising up the hill by Taubman's Terrace, Fort Anne, Ravenscliffe, and Harold Tower, to Douglas Head. The views from the Head are remarkably fine. The distant mountains of Cumberland and Westmoreland are often visible to the north-east and east; and to the north lie the Manx mountains—North Barrule, Sneafell, Sartel, Greebah, Bein-y-Phot, the Cairn, and Garraghan. A bird's-eye view is also obtained of the town and bay of Douglas. Just below the three-gun battery, to the left hand, is Port Skillion, a little sandy bathing creek, and still further westward stretches the whole vale of Braddan, leading on towards Peel.

From Douglas Head the tourist may either return to the bridge at the head of the harbour, and thence take the highway to the Nunnery, or he may pass on, by a narrow path skirting round the precipice, to the Pigeon's Cove, and,

climbing thence over the hill, may come down into the Castletown Road near the Nunnery gates.

The Nunnery belongs to J. S. Goldie Taubman, Esq.; it is situated on an eminence half a mile from Douglas, in the Castletown Road, overlooking the Braddan Valley, the windings of the Douglas River, and the harbour and part of the bay of Douglas.

The present building is not very ancient. Of that which stood on the same spot in former times, few traces were remaining even 200 years ago. Chaloner, in his treatise of the Isle of Man, appended to "King's Vale Royal," published in 1656, gives a view of the ruins, which contradicts the statement made of their magnificence by Waldron, who wrote at the beginning of the 18th century.

Manx tradition ascribes the foundation of the religious house which existed here to St. Bridget, who was born in 453. In support of it the authority of Cogitosus, her nephew, is cited, showing that she made a voyage to the Isle of Man in order to receive the veil from the hands of St. Maughold; the tradition goes further, in stating that she lived and died and was buried in this Nunnery of Douglas, and that her body was afterwards translated to Downpatrick, and laid beside the remains of St. Patrick and St. Columba. The tomb was destroyed in the reign of our 8th Henry. The Jesuit Church at Lisbon claimed to have possession of her head. In the "*Chronicon Manniæ*," written by the monks of Rushen Abbey, there is no mention whatever made of the Douglas Nunnery, unless we may suppose that it is referred to under the date 1313, where it is said: "Robert Bruce, King of Scotland, anchored at Ramsö, with a numerous fleet, on the 18th day of May, and on the Sunday following went to the *Monastery* of Dubh-glass, where he spent the night."

That there was a *monastery* at Douglas in former times is not improbable, from the statement in the "*Chronicon*," under date 1192, that in that year the monks of Rushen Abbey removed to Douglas, where they resided for four years.

The Prioress of Douglas was a baroness of the isle, and

held her own courts, possessing temporal as well as spiritual power.

The Nunnery grounds are private; and leave should be obtained from the owner to visit the Inkerman obelisk, erected by public subscription in memory of Brigadier-General Thomas Leigh Goldie, the last owner of the Nunnery, who fell at the battle of Inkerman. The obelisk stands on the left-hand side of the road, near the mansion, having at its base one of the guns taken at Sebastopol.

Excursion 2. — Braddan Church; St. Trinian's; the Phynnoderee; St. Patrick's Chair; Glen Darragh; Stone Circles.

Not quite 2 miles from Douglas, on the Peel Road, is Braddan Church, said to have been dedicated in memory of St. Brandon (Brandinus or Brandanus), an abbot and confessor, who died in the Isle of Man towards the close of the 11th century. Brandinus is set down in the catalogue of Manx bishops, in 1025. He was much honoured amongst the Hebrides, and had churches in Britain dedicated to him. Braddan Church is a striking object, re-erected in 1773 on the site of one much older. The tower at the west end is square and battlemented, and evidently of a more ancient date than the body of the church; the arches of the windows of the nave are of herring-bone work, the doors tall and narrow.

We have evidence that a church was standing here in the 13th century, in the fact that Mark, who occupied the see of Sodor and Man from 1275 to 1298, held here a sacred synod on the 10th March, 1291, at which thirty-six canons were enacted.

The number of ancient sculptured stones (three of them inscribed with Runic characters) which now are scattered about the churchyard is seven; there have been more. The most striking, perhaps, is the taller of the two standing near the centre of the southern portion of the churchyard. It is (or rather was before broken in two) a monolith rectangular pillar-cross, in height 56 inches, the shaft being decorated on three sides with lacertine scaly animals and knot-work, and the fourth inscribed with Runes, which, read

from the bottom upwards in an ancient Scandinavian dialect, run thus :—

“THURLABR: NEAKI: RISTI: CRUS: THONO: AFT: FIAK:
SUN: SIN: BRUTHUR: SUN: EABRS:”

i. e., “Thorlaf Neaki erected this cross to Fjak, his son, brother’s son to Jabr.”

Professor Münch, of the University of Christiania, thinks that this cross is of the 12th or beginning of the 13th century. It is, however, similar in character to the fragment of another cross now placed beside it (which was removed hither from the church-tower, by George Borrow, Esq., in 1855), the probable age of which, from the inscription, is the end of the 11th century. This fragment bears upon one of its broader sides the lacertine or fishlike monsters, and on the other a beautiful design of knot-work in panels. Along one of the narrow sides of the fragment, it has a fret-work ornament formed of a cable of two strands; and the other narrow side is occupied with an inscription, the latter part of which is broken off, the remainder being :—

“UTR: RISTI: CRUS: THONO: AFT: FROKA: FATHUR:
SIN: IN: THURBIAURN: SUNR . . ”

i. e., “Oter erected this cross to Froga, his father; but Thorbjörn, son of” (N.N. made it).

The “Chronicon Manniæ” states that in 1098 one Oter, or Ottar, a Norwegian Jarl, was slain in an insurrection. If we may conjecture that this was the Oter named on this monument, we obtain also a date for the more perfect cross, of similar character, standing beside it.

The third inscribed cross, standing near the other two, was removed thither a short time ago, having previously occupied the place of a door-step at the south door of the church. Its height is 3 feet 6 inches, and breadth 1 foot 2 inches. One face is adorned with intricate knot-work, the other being plain. A mutilated inscription runs along the edge, reading :—

"THUR RAISTI : CRUS : THANA : EFT : UFAIG :
SUN : KLINAIS :"

"Thor erected this cross to Ufeig, the son of Klinais" (i. e. Ufeig Klinaison).

We might conjecture the "Thor" to be part of the name of Thorlaf or Thorbjörn, mentioned on the other two previously named monuments; only the style and age of the stone appear to differ from them, so that it can hardly apply to either of these individuals.

Close to the south door, on the tower side, stands a round-headed cross, with remarkable devices, and a centre of knot-work. It has often been drawn. A rubbing may easily be made of it with grass, on soft white paper.

Near the stile at the west side of the churchyard stands a tall cross of blue flagstone, richly ornamented, but much worn, it having previously formed a stepping-stone over the stile.

A sixth ancient sculptured stone (the fragment of a wheel-cross) stands a little to the west of the inscribed crosses; and a seventh will be found at the foot of the church-tower, on the west side.

The modern monuments in the churchyard are not very interesting, if we except that of a Puritan minister, Mr. Patrick Thompson, who died in 1673, situated near the south door of the church. The tall obelisk erected by the officers of his regiment to Lieut.-Colonel Lord Henry Murray, by its lighter colour does not well harmonise with the sombre tints which are spread around.

That the neighbourhood of Braddan Church has from the very earliest, even heathen times, been set apart for the purposes of religion, appears from a discovery made here within the last year, by Dr. Oliver and Dr. Oswald, of Douglas, of the remains of an extensive Druidical temple. The particulars of this discovery are given in the 4th volume of the Manx Society's publications, Oliver's "Monumenta de Insula Manniæ," Appendix. The remains of this temple consist "of large stones, mounds, and irregular excavations, more or less marked, and covered by

quantities of *débris*, the accumulation of ages. It once encompassed the entire churchyard of Braddan, and the site of old Ballafletcher House, extending as far as the Chibber Niglus. Immediately within the eastern boundary of this field, and firmly imbedded in the ground, lies a large block of stone, 4 feet broad by $7\frac{1}{2}$ long, and hollowed at the top like a font. The inner circle of the temple is bisected by the Kewague Road, which, with the plantation and churchyard, has completely obliterated the eastern half. The western vallum and ditch, however, are still distinctly to be seen, together with the stones which formed the margin of the inner enclosure. An avenue edged with stones leads from the south-west into the ditch, a peculiarity only to be found in Abury, of all the Celtic monuments in Britain. Whether a second existed it is difficult to say; for the whole is so defaced and altered, by the growth of trees and buildings erected within its precincts, that in a few more years its distinctive features will be entirely lost."

Leaving Braddan churchyard at the western gate, the tourist may turn to the left hand, past Kirby and Ballaughton, towards Mill Mount, by the Saddle Road (so called from a rocking stone, named the Fairy's Saddle, built in the wall on the right hand); and then crossing the road from Douglas to Castletown, through Spring Valley, he may enter on a path leading to Pulrose Mill and the meadows which lie by the Douglas River, the course of which he may follow, beneath the Nunnery grounds, to the bridge at the head of the harbour of Douglas, and thus complete a pleasant circuit of about 5 miles.

A more lengthened excursion may be made beyond Braddan by adopting the following route. Leaving Braddan Church, after passing the Union Cloth Mills of Messrs. Dalrymple & Co., $2\frac{1}{4}$ miles from Douglas, recross the Dhoon River, and enter the parish of Marown, the only one on the island not washed by the sea. The country is tolerably wooded, and rich and well-cultivated farms occupy each side of the road. The mountains are in the distance; but there is a gradual swelling out of the upland slopes, especially towards the south, which shows that the tourist is

already in the heart of at least a hilly country, though his road is almost level. He will mark a peculiarity in the fences. The Manx fences consist of dykes of earthen sods, raised to a height of from 4 to 5 feet, and sown on the top with gorse. In the spring, and through a great part of the summer, whilst the gorse is in flower, the whole country appears as if gloriously streaked with gold, whilst the perfume is most luscious. These dykes, when well kept, are ever green, and abound with the purple foxglove, the eglantine, and the honeysuckle; but they are a great loss to the farmer, two or three yards of the best soil being removed on each side of the fence in order to erect it, the dykes themselves actually covering a space of ground two or three yards in breadth. Three persons are engaged in the erection of them, two cutting the sod, and the third lifting. A band of three men so engaged is called in Manx *a staa*; if there should be four, it will generally be found that one of them is *fer feayree* (a man cooling), i. e. standing idle.

As the cattle often pull down and then stray over these dykes, another peculiarity in Manx farming has originated, namely, "lanketing;" i. e. joining with a rope of hemp or straw, or sometimes with a chain, the hind and fore foot of horses, cows, and sheep. In the case of daring transgressors *both* the hind and fore feet are thus united.

About $4\frac{1}{2}$ miles from Douglas the tourist passes, on the left hand, the new Parish Church of Marown; the old one lies over the river and hills to the south, three-quarters of a mile, and out of sight. He may reach it by the road to the left hand, which turns up through Glen Darragh (the Vale of Oaks), at Balla Willy Killey. In the river between this place and Crosby may be found a variety of the *unio margaritifera*, or pearl-bearing mussel.

Crosby is soon reached, the termination of the name (derived from the Danish *by*, a village) indicating its origin. We had before Kirby (i. e. "Kirke-by," church-village), adjoining the parish church of Braddan.

St. Trinian's.

A little beyond Crosby, and rather more than 5 miles from Douglas, in a field on the right-hand or northern side of the road, are the interesting ruins of the Church of St. Trinian or Tranion, who is said to have been a Pictish bishop ordained by St. Palladius. More probably the name St. Trinian is a corruption of St. Ringan, as the Scotch call St. Ninian; for this church belonged to the Priory of St. Ninian, at Whithorne, in Galloway. The Prior of Whithorne, as well as the Prior of St. Bede, in Copeland, the Abbot of Bangor or Banchor, in Ireland, and the Abbot of Furness, in Lancashire, were barons of Man, holding lands in the island, and as such were cited by the 2nd Sir John Stanley, at the Hill of Reneurling, in Kirk Michael, in the year 1422, to come within forty days and do fealty to him for their holdings, and not appearing, their lands were forfeited. To this day separate Courts Baron for these lands are held by the Crown officers.

The roofless and ruinous Church of St. Trinian is in a romantic situation, at the foot of the southern end of the Greebaha mountain-range. The lime and ash are springing up luxuriantly from amidst the ruins. The nave and chancel, according to the usual Manx type, are without any architectural division. The church is 69 feet long, outside the walls, and 24 feet wide; it was built of the common clay flagstone of the neighbourhood, the dressings being of the more readily wrought red sandstone of Peel. The style is *Decorated*, of the date of about the end of the 13th or beginning of the 14th century. It had an east window of two lights, very acutely pointed, a west window, ogee-headed, with a turret for two bells above it. On the north side were two one-light windows in the nave, and one in the chancel, with a priest's door; and on the south side one window, with a south door in the nave, and another in the chancel. There may still be observed, under the east window, the mass of stonework which originally supported the *mensa*, or altar table. The same may be noted in almost all the

ruinous churches on the island, as at St. Michael's Isle, near Derbyhaven.

There is, however, one point about this Church of St. Trinian which has never been noticed in print: this is a series of square holes piercing quite through the walls along the north and south sides of the church, at a height of 6 feet from the ground; and, at the east and west ends, at the top and bottom of the windows on each side of them. Could they be intended for defence? or were they prepared as log-holes for the insertion of movable *bwhid-suggane*, or rope-stones, i. e. stones or pieces of wood placed in the walls of houses in the island, to which are fastened the ropes which tie down the thatch?

The general tradition is that this church was never completed, the roof having never been put on. The Rev. William McKenzie, in his notes upon "Stanley Legislation," printed for the Manx Society, has conjectured that the building was interfered with by the confiscation of the barony by the 2nd Sir John Stanley, as above detailed. Yet, as we have just noticed, the architecture appears of an earlier date than the 15th century.

In the early part of the 14th century the Scotch had possession of the isle, and were expelled by Montacute, Earl of Salisbury, in 1333, which seems more to coincide with the date of the building. As the barony was held by Scotch proprietors (the Priors of Whithorne in Galloway), this circumstance may give a clue to the story of the building never having been completed. The Manx, however, have an extraordinary legend connected with the roofless state of the church, attributing it to the spite of a fiend called the Buggane of St. Trinian.

Near St. Trinian's Church is a field called *Yn Cheance rhunt*, or the Round Meadow, with which is connected the following popular legend of

The Phynnodderee.

There is (as before has been noted in Chap. IV.) a certain species of hairy brownie called in Manx the *Phynnodderee*, a reprobate doomed fairy, who sometimes, when in best

moed, will cut down and carry meadow-grass which would be destroyed if permitted to continue exposed to the coming wintry storms.

Upon one occasion the owner of the aforesaid field took upon himself to grumble because the grass had not been cut sufficiently close to the ground. The following year the Phynnodderee left the farmer to cut the grass himself, but went after him, stubbing up the roots so fast that with great difficulty the good man saved his legs. For many years after no one could be found adventurous enough to attempt to mow the field, till at length a soldier from Peel Castle engaged, for a consideration, to try his hand.

He set to work with his scythe in the centre of the field, mowing round and round in a circle, at the same time keeping one eye upon the *yiarn foldyragh* (scythe), and the other

“Was turned round with prudent care,
Lest Phynnodderee catch him unaware.”

And thus he accomplished his task; and hence also the field got its name.

St. Patrick's Chair.

The tourist may now enter upon the return journey, with the intention of visiting, on the way, St. Patrick's Chair, near the old Church of Marown, and the (so-called) Druidical Stone Circles of Glen Darragh (the Vale of Oaks). He has the choice of two roads. He may, having returned through Crosby about half a mile, turn southward to the right hand towards the River Dhoon at the place called Balla Willy Killee, by the road leading to St. Mark's, and, ascending the hill, he will soon reach the Vicarage and the old Church of Marown, remarkable for nothing but a fine old Romanesque font, as usual turned of doors, and a tradition of three Manx bishops—Lomanus, Conaghan, and Rooney (from the last of whom the church and parish derive their name)—being buried here. A mile further up the road, on the right-hand side, is the Garth (Danish for *farm*) which was for some time occupied as the parsonage. But before reaching it he should turn into a field on the hill-side to the right, called *Magher-y-*

Chiarn, or the *Field of the Lord*, where he will find five upright stones of a gneissoze rock, standing on a platform of native blue clay flagstone. The two tallest stones are incised with crosses deeply cut, like the British crosses in Cornwall and Wales. The lengths and breadths of the shaft and arms of these incised crosses are 14 inches by 12, and 12 inches by 9, respectively. The length of the platform of the crosses is 8 feet 6 inches, and the breadth 3 feet 6 inches; the height of the erect stones from 3 feet to 5 feet 6 inches. The whole pile is known by the natives as *St. Patrick's Chair*, and he is traditionally said to have sat there to bless the people. The stones may have been originally set up in a heathen period, and subsequently christianised by the incision of the two crosses upon them. The incised faces of the crosses are towards the west.

Glen Darragh; Stone Circles.

Returning into the road, and proceeding on by the Garth to the mountain-gate, and then into the open common land, we turn south-eastward over the ridge of Slieau Chiarn (the *Lord's Hill* of the south of the island), as far as the public-house called *The Traveller's Rest*. Descending then about a quarter of a mile by the road which leads along the northern face of Mount Murray to the estate of Balla-Quinney-Beg (pronounced Balla-kunyah-beg), or Little Quinney's Place, in the angle between the upper and lower road to Douglas, a remarkable collection of stone circles may be seen.

Druidical circles, as they have been frequently but often falsely called, are, like Kist Vaens and Barrows, the ancient burying places of the pagans inhabiting the island, and may be either British or early Scandinavian, to be determined by an examination of their contents, in which respect a wide field of interesting and valuable research lies open to antiquaries in the Isle of Man. Till late years they have been treated with much respect. The present age of improvement and special covetousness is however beginning to make sad havoc with them. The stones of the circles have been found very convenient for building, and the rich earth

of the barrows often surrounding Kist Vaens has proved a valuable substitute for manure.

There is little doubt that this has been the case in reference to these circles in Glen Darragh, if we are to judge by their present condition compared with the representations given of them some 50 years ago, which are still stereotyped in most of the guide-books.

There are in fact the remains of three circles close together, though sadly disturbed and out of order, many of the stones having been thrown down, and others removed from their places.

Should the tourist not care about visiting St. Patrick's Chair, but still desire to see the stone circles, he may return further back along the road from Crosby towards Douglas till he reaches the estate of Balla Freer, a quarter of a mile beyond Eyreton Castle, where a road turns off near a blacksmith's shop to the southward across the valley and the Dhoon River, passing a little east of the Tynwald Mines (not at present worked) through the Bishop's Barony, and ascending the hill southward, on through the estate of Balla-Quinney-Mooar (Great Quinney's Place) to Balla-Quinney-Beg, where the stone circles are. On the way he may turn aside to note the ruins of one of the Treen chapels of which notice has been taken in Chap. II., *supra*. Of these Treen chapels there are the remains of at least four in this parish of Marown; viz. one on the estate of Balla Crink, another at Ballalough, a third at Ballinghan, and a fourth here at Balla-Quinney-Beg. These chapels or oratories, as will be seen at once, were very small, not capable of containing on an average more than 30 people, hardly that number. The size of one at Chibber Vondey (Vondey's Well), near Grenaby, in Malew parish (a fair specimen), is 8 feet long by $4\frac{1}{2}$ wide inside. St. German, Bishop of Man in the 5th century, is, in an old Manx ballad of 1520, said to have instituted these Treen chapels, but many of them are clearly of the 13th century.

Should the tourist be disappointed with the appearance of the circles in Glen Darragh, it is certain he will not regret the detour which has brought him thither, as the

views all around are remarkably fine, the glorious vale opening out immediately at his feet, with its rich pastures, well-tilled broadlands, and clumps of trees encircling each homestead. There to the north-westward lies the Garth, in the midst of the field beyond which is that stony chair (before described) in which tradition tells us that "St. Patrick used to sit and bless the people." Greebah proudly rises up far over the great central cross vale of the island, and seems to link itself on, by a narrow pass at the head of the Baldwin Valley, with Garraghan and Bein-y-Phot; beyond which are Sneafell and North Barrule. More in front, eastward, is Lhiaght-y-Kinry, or Kinry's Grave, so called from a person of that name who perished there in an attempt to run for a wager from Douglas to Bishop's Court and back, stark naked, in mid-winter.

The tourist has his choice to return to Douglas by Ellersley and the Tynwald Mines, or, rather keeping along the northern face of Mount Murray through the parish of Bradan, reach the Douglas and Castletown Road, at the head of Spring Valley; where again there is the choice between two beautiful and highly picturesque highways to Douglas, one down Middle Hill and round by the Nunnery, the other through Spring Valley and the Quarter Bridge — the latter is preferable; and the total extent of the day's excursion will have been about 16 miles.

Excursion 3. — Conchan, Lonan, and Laxey.

A very delightful day's excursion may be made northwards into the parishes of Conchan and Lonan. Starting from Douglas along the shore-road by Castle Mona and Strathallan Crescent, on ascending the cliff at Burntmill Hill, above Derby Castle, a good prospect is obtained of Douglas Bay. Close by on the right hand there is a fine mass of purple-coloured schists and flagstone, dipping down at a high angle towards the sea, and capped by the drift gravel. The flagstones have been abundantly quarried, as they form a very useful material for building. On the drift-gravel terrace rest a series of delightful houses with sea-views, Falcon Tower standing prominent amongst them

at the distance of a quarter of a mile. Castle Mona is just caught sight of, half hid by the immediate cliff; and in a line with 'it, and above Douglas Town, the tower of the House of Industry is a pleasing object. The town of Douglas appears to great advantage from this point, as only the better class of buildings is seen. The Tower of Refuge, on the Conister Rock, is a most picturesque point in the south-east of the bay. Almost in a line with it is the beacon on Douglas Head, and to the left hand the lighthouse. The rounded outline of the hills beyond Douglas is particularly striking. Just below on the left hand is the top of Derby Castle and the White Tower, close by which is a little creek called Port-e-Vadda, a quiet bathing-place at high water.

When at the top of the hill, the tourist will have just before him Bemahague, which was the residence of the late Deemster Heywood. The road to the right leads to the village of Conchan, 2 miles from Douglas, with the Nursery-grounds, which are much frequented.

The parish is said to derive its name from St. Conanus, Bishop of Man A.D. 600. More probably it was derived from that of St. Conaghan, Bishop of Man A.D. 540. The village is generally called Onchan, by a corruption of Kirk Conchan into Kirk Onchan. It is prettily situated to the west of Bank's Howe, the northern horn of Douglas Bay. The church, which has a spire, is a pleasing object at a distance, but on a near approach is found to be of no particular style, though intended for Early English. In the churchyard, on the north side of the church, upon the ground lies an ancient Scandinavian cross, deeply carved with knot-work on both sides, but without an inscription; and not far from it is another bearing intricate knot-work and two monstrous animals having the appearance of weasels. The fellow to it may be found in the garden of St. Catherine's, on the other side of the road from the church. It is a mere fragment, now forming part of a rock-work, on which the monstrous animals appear as the distortions of a dog. There is no inscription on either of them, but close by the latter will be found a slab of blue clay schist

very rudely carved with crosses, and scrawled over with Runes running up and down irregularly on both faces of the stone. The maker, "Thurith," was evidently a rough country artist who needed lessons in writing and spelling. The inscriptions are much worn and partly broken off.

At the head of the stone, on one face we have, very distinct, running upwards, the word "CRU," for *crus*, cross; just below, in the upper limb of the inscribed cross, written downwards, the Runes "ISUCRIST," Jesus Christ; on the left side, at the foot of the cross, the word "THURITH," the maker's name; considerably below which, towards the edge, the words "RAIST RUNER," engraved the Runes.

On the other face of the slab, on the left-hand side of the shaft near the edge, running upwards, is "SUNR: RAISTI: AFTIR: SUN: SINA:" i. e. "(N. N.'s) son erected this to his son;" and then, running downwards, the name "MUR-KIBLU."

On the right-hand side of the shaft, running upwards, are apparently the words "UGIGAT: ASUIR: ATHIGRIT:" and then running down again, very faintly, the letters "AM: I."

It is to be noted that the Manx Runes for U and R are very much alike, that a small stroke will change A into B or E, and that the Runes for G and C, D and F, are the same. Hence Mr. W. Kneale has read "Murkiblu" *Myrgialu*, "Athigrit" *Athigrid*, "Ugigat" *Hugigud*, "Asuir" *Haukr*, and "Sun" *Kunnu*; translating the inscription, "(A. B.) son of (C. D.) erected (this) cross to Mirgiol, his wife, mother of Hugigud, Haukr, (and) Athigrid . . . Thurid engraved (these) Runes Jesus Christ."

A cross which is said once to have stood in the churchyard has disappeared. Casts of the inscription are preserved by Sir H. Dryden, Bart., of Canon's Ashby, and in the Museum of the Archæological Institute, Suffolk Street, Pall Mall. It is given in Camden's "Britannia," Gibson's edition, p. 1458, and is stated ("Transactions of Society of Antiquaries of Scotland," vol. iv. part ii. p. 493) to have come from Kirk Michael, though Professor Worsaae speaks of it as from Conchan. The writing is in the later Manx Runes, the inscription being broken at each end, and

reading, "..... TRA: ES: LAIFA: FUSTRA: GUTHAN: THAN: SON: ILAN" of which no sense can be made. Laifa, or "Leif," is a Celtic name.

If the tourist has time, he may descend the hill beyond the church to the retired Creek of Growdale, anciently Eskedalavik (the Cove of Eskedale), with its quiet sheep-walks and gently purling burn; or, should he be taking a stroll afoot from Douglas, he can return from Growdale over the Howe and by the shore to Douglas, with magnificent views all the way.

Leaving Conchan, and proceeding on the road towards Laxey, crossing White Bridge, and ascending the opposite slope past Bibaloe on the right hand, the tourist enters the parish of Lonan, said to derive its name from Lomanus, son of Tigrida, sister of St. Patrick, who was Bishop of Man A.D. 518, said by some to have been first Bishop of Trim in Ireland. The old parish church lies down on the right hand on the road to Growdale. It has two ancient crosses, one a small plain cross about 2 feet high, and the other, 40 yards to the north of the church, a very large wheel-cross, 5½ feet in height, richly carved with knot-work similar in character to that at the south door of Braddan Church, but without the monstrous animals. The diameter of the wheel portion of the cross is full 3 feet, and there are rows of horizontal cable-work on the shaft.

The new Church of Lonan, not worth a visit, stands on a hill to the left hand of the road, nearly 7 miles from Douglas; but before reaching it, on descending the hill, 6 miles from Douglas, there may be observed in a field on the right-hand side two tall stones, called the "Cloven Stones" from the circumstance of one of them being split asunder. They are the remains of a circle and cairn which stood here and were in fair preservation in the last century. The tradition concerning them is, that they mark the last resting-place of one of the Welsh princes who reigned in Man between the 7th and 9th centuries.

In Wood's "Isle of Man," published in 1811, he states that he saw twelve stones here placed in an oval form, the two tall stones being situated at one end of the oval facing

N.N.E., and the mount on which all the stones stood was from 3 to 4 feet high. The centre of the mount had an excavation 7 feet long, 3 feet wide for about one-third of the length and 2 feet for the remainder. The stones are of hard clay schist. Wood tells the following story of them, as related to him by the daughter of the innkeeper at Laxey:—

“The proprietor of the land on which they rest, being desirous of removing them, took some labourers to effect his purpose. Being arrived at the stones, and looking back, he saw his house on fire, and consequently returned in haste. Having arrived at his home, he found his house as it should be, but saw the stones on fire. The man was too wise to disregard so clear an omen, and the stones have ever since remained undisturbed.”

The Glliongawne Rivulet flows just below the Cloven Stones into Garwick Creek, to the north of Clay, called in Speed's ancient map of the island “Laxi Poynt.”

The descent into Laxey Glen, 8 miles from Douglas, is rapid. There is a good inn at the foot of the hill by the side of the river, at the entrance to the village, and another higher up the valley on the way to the mines.

Laxey valley and village are very beautiful. In old Norse “Laxa” signified Salmon River, and in former times the stream abounded in this fish. Even in the beginning of the present century, in the spawning season, they used to leap a weir some way up the glen. The lead and copper washings from the mines have been detrimental to the fishery in more recent times.

The drive up Laxey Glen to the opening of Glen Roy (in which is an old cross), and then on to the Mines by a road to the right hand, is very delightful, and opens up the true character of Manx scenery.

Sneafell, 6 miles off, is often ascended from this glen, but there is no practicable road for carriages, and the greater part of the distance must be made on horseback or on foot.

The mining ground, about a mile north of the village of Laxey, has been wrought for more than 300 years, but the largest amount of lead and copper has been obtained in very

recent times. The total depth of the present workings is rather more than 200 fathoms. About 300 hands are employed raising about 80 tons of lead ore, 30 tons of copper, and upwards of 200 tons of blende, per month. An assay of the lead ore gives 23 ounces of silver to the ton. The mines are drained by powerful pumps capable of raising 250 gallons of water per minute. The pumps are worked by means of a gigantic water-wheel called the "Lady Isabella," one of the largest in existence, having a diameter of $72\frac{1}{2}$ feet and breadth of 6 feet. It is an overshot wheel, making, if needed, two revolutions per minute to keep the mines dry. The water is brought from reservoirs on a neighbouring hill through iron pipes, rising up at last through a hollow pillar to the top of the wheel. Round this pillar is a winding staircase conducting to a balcony, whence the view is remarkably fine. This wheel was constructed in 1854 by Mr. Casement, a Manxman, and is in itself well worthy of a visit. To the north of this mine is another called the North Laxey, only recently opened, but promising well. It is just on the borders of Maughold parish.

Before leaving Laxey, those interested in antiquarian matters may visit a cairn situated on the side of the hill north of Laxey, near a bend on the left-hand side of the road leading on towards Ramsey. It is known by the name of King Orry's Grave, the tradition being that here is the resting-place of that early Manx king and legislator, the reputed founder of the House of Keys. A few years back the owner of the property, not having any fear of fairy or Phynnodderee, and being little careful of antiquarian matters, removed some of the lesser stones from the central heap for the purpose of building a fence. He broke in upon a dome-shaped vault, similar to that which existed at the Cloven Stones on the opposite hill. In the centre was a Kist Vaen, composed of two large slabs of schist, placed parallel to each other in a direction nearly east and west, but inclining towards each other above. At the extremities of these originally there had been placed thin slabs of the same rock; these were broken. Inside were the teeth of a horse and some brittle bones. The cairn probably con-

tained in former times the body of a Scandinavian warrior and his horse.

The other objects of interest at Laxey are the Paper Mills; Lord Henry's Well, which breaks out on the shore at the south side of the river; and the Caverns on the north side of the river in the headland which forms one of the horns of the bay.

The return to Douglas will be by the same road as that by which the tourist has visited Laxey, and the total distance travelled will have been 18 miles.

Excursion 4. — The Baldwin Valley; Injebreck.

The next excursion may be made to the north-west of Douglas, into the Baldwin Valley, which was probably so named from St. Baldus, Bishop of Man in the 7th century.

This valley, through which the Glass (pale blue) River flows, is rich in the bolder beauties of Nature. The entrance to it, where the Glass joins the Dhoo (black) River, in the Valley of Braddan, is at Port-e-Chee (the Haven of Peace).

The tourist may proceed out of Douglas up Prospect Hill, Buck's Road, and Woodburn, and then turn to the left and descend to Tromode, where are Mr. Moore's factory for ropes, linen, sailcloths, and herring-nets, and a school-room used as a chapel of ease. Thence crossing the Glass River by a fine bridge, he will pass out of Conchan into Braddan Parish, and onward by Castleward on the right hand. Castleward is one of the most perfect Norwegian encampments which have been preserved. Near to Camlork, where are the ruins of a Treen chapel, he turns again to the left and enters the Strang Road, near the entrance to Leece Lodge. He then turns to the right till he comes to Cronk Rule, at a distance of about 4 miles from Douglas; and taking again the road on the right hand, descends into the West Baldwin Valley. He then proceeds by the river-side, in a northerly direction, till he reaches the romantic retreat of Injebreck. Here the carriage-road stops, but a

good bridle-road leads over the mountain-pass, giving easy access to Kirk Michael and the northern valleys of the island, and affording means for the easiest ascent of Garra-ghan and Bein-y-Phot. They who have not strength or inclination to ascend to the top of either of these mountains will obtain an ample recompense for their walk of scarcely a mile to the summit of the pass between Greebah and Garraghan, by the magnificent views there presented to them, views including the northern and western sea, and a portion of the distant shores of Scotland.

The distance from Douglas to Injebreck is about 8 miles. On returning, the route may be slightly varied by turning up to the left hand, instead of proceeding direct on to Cronk Rule, and visiting the Chapel of St. Luke, on the site of an ancient Treen oratory called Keeihll Abbane. Near to Keeihll Abbane are the remains of a Tynwald mount where the commons of Man assembled in 1429.

From Keeihll Abbane the road leads again to the right as far as the group of houses called the Strang, whence it continues by the New Cemetery into the Douglas and Peel Road, near Braddan Church.

The carriage journey in this day's excursion will have been about 17 miles.

Excursion 5.—Port Soderick.

Having passed the Nunnery, keep along the road to the south. At the distance of a mile and a quarter from Douglas the road splits into two branches, both conducting ultimately to Castletown. That on the right is called the New Road, though more than half a century old. The left-hand one is the Old Road, by far the more beautiful of the two, descending often into deep sheltered ravines, and presenting lovely views of the sea. Should some proposed alterations in it, much to be desired, be carried out, it must again become the favourite and most frequented.

Passing Ellenbrook, the road rises up by Oakhill. A new schoolhouse, used as a chapel of ease to the parish of Braddan, faces the gates. Oakhill is situated in the midst of soft rounded hills, sprinkled here and there with gorse

and heather and clumps of trees in the hollows. On the right-hand side of the road is Hampton Court, three-quarters of a mile further, but some distance off the road. Soon after, keeping along a tolerably level road, Ballashamrock is reached. In ploughing a field on this estate, 6 years ago, Mr. Cowell turned over a large stone, and on examination discovered in a cavity beneath it a stone coffin containing a human skeleton in almost perfect preservation and measuring 7 feet in length. The Kist Vaen was situated in a dry spot on a rise in the field, resting on the rock beneath. Mr. Cowell carefully re-interred the remains, and restored the Kist Vaen as he found it.

Port Soderick (Norse *Sudr-vik*, Southern Bay), below Ballashamrock, has a commodious inn. Visitors often approach the spot by a short boat voyage of 3 miles from Douglas, turning round the point called Little Ness, which forms the northern horn of this charming creek. The pretty stream from Mount Murray comes tumbling down into the south-western corner of it. Masses of clay schist, contorted or set at a high angle by a protrusion of greenstone in the neighbourhood, form the horns of the creek, and the action of the sea, when at a higher relative level, has produced along the lines of fracture a series of singularly picturesque water-worn caves.

The following legend, given by Waldron, is suitable to the spot:—

“In the time that Oliver Cromwell usurped the Protectorship of England, few or no ships resorted to this island; and that uninterruptedness and solitude of the sea, gave the mermen and mermaids (who are enemies to any company but those of their own species) frequent opportunities of visiting the shore, where, in moonlight nights, they have been seen to sit, combing their heads and playing with each other; but as soon as they perceived anybody coming near them, jumped into the water, and were out of sight immediately.

“Some people who lived near the coast, having observed their behaviour, spread large nets, made of small but very strong cords, upon the ground, and watched at a convenient

distance their approach. The night they had laid this snare but one happened to come, who was no sooner set down than those who held the strings of the net drew them with a sudden jerk, and enclosed their prize beyond possibility of escaping. On opening the net and examining their captive, by the largeness of her breasts and the beauty of her complexion it was found to be a female; nothing could be more lovely, more exactly formed in all parts above the waist, resembling a complete young woman; but, below that, all fish, with fins and a huge spreading tail. But, though they set before her the best provision the place afforded, she could not be prevailed on to eat or drink, neither could they get a word from her, though they knew these creatures were not without the gift of speech, having heard them talk to each other when sitting regaling themselves on the sea-side. They kept her in this manner three days; but perceiving she began to look very ill with fasting, and fearing some calamity would befall the island if they should keep her till she died, they agreed to let her return to the element she liked best, and the third night set open their door, which as soon as she beheld, she raised herself from the place where she was lying, and glided with incredible swiftness on her tail to the sea-side. They followed at a distance and saw her plunge into the water, where she was met by a great number of her own species, one of whom asked what she had observed among the people of the earth. 'Nothing very wonderful,' answered she, 'but they are so ignorant as to throw away the water in which they have boiled their eggs.' "

Instead of returning at once to Douglas from Port Soderick, the tourist may prolong the journey towards Kirk Santon and down to Port Greenock or Greenwick (Norse *Grän-vik*, Pine Bay), which corresponds much in character with Port Soderick, and is more accessible by carriages. On ascending the hill on the southern side of the burn which runs into Port Soderick, and looking back, the view of the bay is peculiarly enchanting, and the peep down into the Cross Valley between Greenwick Bay and Port Soderick is also pretty. The slope on the opposite side of this valley rises up gradually to Bal-

Iacregga, situated on a hill nearly 400 feet high, a little to the north of St. Anne's (or Santon) Head. Near a small mound of ruins called the Old Chapel—the remains of a Treen oratory—a slab of greenstone was found some years ago, carved with a wheel-cross, and underneath it a figure on horseback, with some knot-work. A fragment of it is in the possession of Dr. Oswald, of Douglas. On the neighbouring estate of Seafield, belonging to Major Bacon, a singular ancient stone basin or lamp was found in a bank, eight years back, and is now in the Museum of King William's College.

After traversing again a level portion of road, to the west of which lies Oatlands in its clump of trees, just before he descends the hill again to Seafield, at Ballakelly the tourist may notice in a field on the right hand some remains of a stone circle.

The descent from Seafield to Greenwich is along a pretty burn beautifully wooded. This streamlet falls into the creek near a cave of no great depth, abounding with rare ferns, just above high-water mark. Greenwich is somewhat more confined than Port Soderick, and has more wood in its neighbourhood—a welcome variation in Manx scenery. On the cliff above Greenwich is a fine specimen of a barrow, in length 40 feet and breadth 20, called Cronk-ny-Marroo, or the *Hill of the Dead*. The view from it is very fine.

The return route to Douglas may be varied by continuing along the road from Greenwich, up the valley on the northern side of the burn, into the new Castletown and Douglas Road at Ballavarvane near the halfway house, and thence, turning to the right hand, up the hill, and so on by Mount Murray House, then descending Richmond Hill and proceeding along Spring Valley by the Quarter Bridge to Douglas, or over Middle Hill and back by the Nunnery. Another route into the new Douglas and Castletown Road will be found by returning from Greenwich one mile on the old Castletown Road towards Port Soderick, and, before descending into the valley in which it lies, turning up to the left by Oatlands and meeting the new road half a mile to the south of Newtown. It is somewhat further than the

former return route, but the road is better. The length of this day's excursion will have been about 17 miles.

CHAPTER VIII.

CASTLETOWN, AND EXCURSIONS IN THE SHEADING OF RUSHEN.

Castletown — Its General Appearance — Market Place — St. Mary's Church — The House of Keys — The Grammar School — The Castle.

THE road from Douglas to Castletown has already been described. The first distinct view which is obtained of the ancient capital of the Isle of Man is at a distance of 1 mile from Ballasalla, on the crest of the hill 200 yards south of the junction of the old and new Castletown and Douglas Roads, after crossing the valley of the Santonburn.

From this point its appearance is striking, and gives us the impression of a town much larger than is the reality. Standing at the mouth of the Silverburn, on the western margin of a noble bay, which is 2 miles in width at its mouth, and penetrates nearly 3 miles inland, it seems to cluster round the old Castle of Rushen. Between the Castle and the sea rises up the tower of St. Mary's Church. On an eminence to the north of the town stands Lorn House, which was occupied by the last two Lieutenant-Governors of the isle.

At the head of the bay, King William's College is a very prominent object. The Castle and most of the buildings of Castletown are formed of the dark blue limestone of the neighbourhood; and thus the whole aspect of the place is sombre. It is extremely clean and healthy, and in this respect contrasts very favourably to itself with the old portion of the town of Douglas. Its trade is small, consisting almost entirely of exports of lime, limestone, and marble, and the produce of the adjoining very fertile sheading of Rushen.

Its Manx name, Balla Chastal, is simply a translation of the English Castletown. The road into it from Douglas, after passing the Green and the gates of Lorn House, along the edge of the bay, takes first a turn to the right, and then crossing the stone bridge at the head of the harbour, under the walls of the old Castle, rises up a rather narrow short street, with a turn to the left hand into Malew Street, conducting the tourist into the

Market Place,

an open space, in the centre of which is the Doric column erected in 1836 to the memory of Colonel Cornelius Smelt, Lieutenant-Governor of the island from 1805 to 1832. The western extremity of the Market Place, where is situated the *Post Office*, branches out into Malew Street and Arbory Street, leading north and west respectively. At the entrance to the latter is the *Union Hotel*, and further down is the *Town Hall*. On the south side of the Market Place are the *Barracks* and the *George Hotel*. The remaining inns in Castletown are the *Commercial*, at its entrance on the Douglas Road; the *Hope and Anchor* and the *Liverpool*, in Hope Street; and the *Temperance Hotel*, in Malew Street. The northern side of the Market Place is occupied with the *Custom House* and a portion of the glacis of Rushen Castle, standing on which is a remarkable sun-dial with the date 1720.

At the eastern extremity is

St. Mary's Church,

on the site of one which was erected by Bishop Wilson in 1698; the incumbent of it is the Government Chaplain, the Rev. E. Ferrier, M.A. The Wesleyan Methodists have a chapel in Arbory Street, the Primitive Methodists one in Hope Street, and the Roman Catholics one on the College Green, at the entrance to the town.

Passing out of the Market Place on the north-eastern side, along the glacis of the Castle, in an open space on the right hand is a low square building, which is the place of meeting of the

House of Keys,

or Lower House of the insular legislature. Till the year 1706 the Keys met in the Castle; they then purchased from the trustees of the Academic Fund the ground-floor of a house which stood on the site of the present building occupied by them, the upper portion being occupied by the Academic Library. In 1818 they purchased the remainder of the house, and the Library was removed to the Grammar School, and subsequently to King William's College, where it was destroyed by fire January 14, 1844.

The Grammar School.

In a little street leading from the back of the house of meeting of the Keys to St. Mary's Church is the Grammar School House, which was the most ancient Church of St. Mary's. By the style of the architecture it would appear to have been built in the early part of the 12th century. The Grammar School has an endowment of rather more than 60*l.* per annum, derived chiefly from the tithes of Kirk Christ's Rushen. In the same street, to the north of the Grammar School, is Mrs. Catherine Halsall's Endowed Free School for girls. The Taubman Endowed Free School for boys is on the left hand of the road leading out of the town to Douglas. The National School for boys and girls is in Hope Street, near the stone bridge at the head of the inner harbour. The outer Harbour lies between the old and new piers, and is well sheltered from all winds but the north-east. Both piers are built of the limestone of the neighbourhood.

The Castle.

That Rushen Castle was built by the Danish Gutred (Godred or Gudröd, the first son of Orry) in 960, is the Manx tradition. Gutred succeeded his father on the throne of Man in the year 947, and a portion of an oak beam bearing that date, with some seemingly moesogothic characters, is shown to visitors at the Castle. It was found in making some repairs in the Governor's house in the Castle not many

years ago. The figures may after all be but a timber mark. Arabic numerals were hardly introduced into Europe in the 10th century. The architecture of the Castle certainly does not betoken so early a date. The central keep, in fact, is of the 12th and 13th centuries. It is built of the hard crystalline limestone of the neighbourhood, and the walls vary from 11 to 12 feet in thickness. The entrance to the precincts of Castle Rushen is on the eastern side, between two circular bastions. Beyond these were formerly a draw-bridge and the moat, now arched over, and thence a winding road leads between lofty ramparts to the Castle gate and the first portcullis. On the left-hand side of this road a flight of modern stone steps leads to the Rolls' Office, in which the public archives are kept, and on passing the portcullis, in the open court between it and the inner central keep, we notice a flight of steps on the right hand, conducting to the Battlements, the Court House, and the Council Chamber. This portion of the Castle was formerly occupied by the Governors and Lieutenant-Governors of the isle to the time of Lieut.-General John Ready. A stone thence removed a short time ago in making some repairs has inscribed on it the letters D. I. C. (*i. e.* James and Charlotte Derby), 1644, connecting the building at once with those famous characters in history,—“the great Stanlagh,” the 7th Earl of Derby, who lost his head at Bolton, October 15, 1651, and his heroic Countess, Charlotte de Tremouille, who, having so nobly defended Lathom House, on the raising of the siege of it, A.D. 1644, retired in that year, with her husband, to this their castle in the Isle of Man. In the open space between the portcullis and the keep, or, as it was termed, “between the buttes,” in ancient times were placed three stone sedilia, one for the Governor, and the other two for the Deemsters. It was here that, according to the *Lex Scripta*, in the year 1430, Henry Byron, the Lieutenant-Governor to Sir John Stanley the 2nd, held a “court of all the commons of Man.”

On the right hand, just before entering the keep, is a modern barbarous building which is the residence of the Governor of the Gaol.

In the gateway of the keep, on the left-hand side, is

shown a little dark cell in which was confined, in 1722, Bishop Wilson, who had been seized at his palace at Bishop's Court by a band of soldiers under orders from Governor Captain Horne, for having suspended the Archdeacon Horrobin, who was the Governor's Chaplain, and refusing to pay a fine of 50*l.* which the Governor had unjustly inflicted upon him. The two Vicars-General who had concurred with the Bishop in the suspension were confined on the opposite side of the gateway.

The ground-plan of the keep is an irregular rhombus flanked with towers at each side, the eastern, southern, and western towers standing out from it of a square form, the northern rising upon the building itself. There is a well in the centre, for the supply of the garrison in former times.

The height of the keep at the entrance is 74 feet, and on the right hand a winding stone staircase leads, by 99 steps, to the summit of the northern or Flag Tower, the total height of which, from the ground, is 80 feet. At the foot of the staircase is a cell, and on the keystone of the door to it the date 111, which is probably spurious. In this part of the building is the modern Chapel of the Castle. It is not, however, generally shown to visitors. The eastern, western, and southern towers each rise 70 feet, and this last contains the ancient Castle Chapel, which is now occupied by the machinery of the clock which was presented by Queen Elizabeth in 1597, when she was holding the island in trust whilst the rival claims between the daughters of Ferdinand, the 5th Earl of Derby, and his brother William were being litigated. The dial is on the southern face of the tower, and over it is a turret containing the bell, the gift of James, 10th Earl of the same noble house, and the last connected with the Isle of Man, in the year 1729, *i. e.* six years before his death.

The view from the top of this tower is very fine. This portion of the Castle is appropriated to debtors and to lunatics, there being at present no asylum on the island for the reception of the latter.

It is stated in the "Chronicon Manniæ," under date 1313, that Robert (Bruce) King of Scotland, on Monday following

the 18th day of May, "laid siege to the Castle of Russin, which castle Lord Dungawi Macdowal held against the aforesaid king till the Tuesday after the festival of St. Barnabas (11th June), when Robert took the fortress."

On the battlements were anciently seven quadrangular towers, the remains of which may be seen on the west, south, and east sides. Outside of the battlements was a deep moat, exterior to which was the glacis formed about the year 1525, by order of Cardinal Wolsey, in the minority of Edward, Earl of Derby, to whom he was guardian: on this appear to have been placed three round towers or redoubts, the relics of one of which are visible at the north side of the Castle near the river. A restoration of the Castle, giving the probable appearance of it in 1530, may be seen in the story of "Rushen Castle and Rushen Abbey."

Waldron relates the following marvel, with which we may close this notice of the ancient Castle of Rushen:—

"A mighty bustle they also make of an apparition which they say haunts Castle Rushen in the form of a woman who was some years ago executed for the murder of her child. I have heard not only the debtors, but the soldiers of the garrison, affirm that they have seen it at various times; but what I took most notice of was the report of a gentleman of whose good understanding as well as veracity I have a very high opinion. He told me that happening to be abroad late one night, and caught in an excessive storm of wind and rain, he saw a woman stand before the Castle gate; and as the place afforded not the smallest shelter, the circumstance surprised him, and he wondered that any one, particularly a female, should not rather run to some little porch or shed, of which there are several in Castletown, than choose to stand still, alone and exposed to such a dreadful tempest. His curiosity exciting him to draw nearer that he might discover who it was that seemed so little to regard the fury of the elements, he perceived she retreated on his approach, and at last, he thought, went into the Castle, though the gates were shut. This, obliging him to think that he had seen a spirit, sent him home very much terrified; but the next day, relating his adventure to some people

who lived in the Castle, and describing as near as he could the garb and stature of the apparition, they told him it was that of the woman above mentioned, who had frequently been observed by the soldiers on guard to pass in and out of the gates, as well as to walk through the rooms, though there were no visible means to enter. Though so familiar to the eye, no person has yet had the courage to speak to it; and as they say that a spirit has no power to reveal its mind unless conjured to do so in a proper manner, the reason of its being permitted to wander is unknown."

EXCURSIONS IN THE NEIGHBOURHOOD OF CASTLETOWN.

Excursion 1.

The Bay; the Stack of Scarlet; the Caves and Natural Arches on Langness.

Many delightful excursions may be made in the neighbourhood of Castletown by land or water. On a calm summer day a boat excursion to the Stack of Scarlet, and thence across the bay to the Caves on Langness, is full of interest.

The Stack of Scarlet.

The Stack of Scarlet is a black basaltic pile, forming the western horn of Castletown Bay; it is an islet at high water, but on the recess of the tide accessible from the land by a narrow isthmus. The view from the summit of it is remarkably fine, over the Bays of Poolvash and Castletown, and far out into the Irish Sea.

The protrusion of this mass of basalt has torn, twisted, and altered the limestone in immediate contact with it, and produced a series of undulations in the more distant beds, the waves in the limestone gradually dying away at distances more remote from the great axis of disturbance. A breccia of fragments of limestone and volcanic ash extends hence along the shore westward, for nearly 2 miles, to Poolvash, and there are also beds of volcanic ash, including tabular masses of a black schist, containing *posidonie*, corals, and fossils of the mountain limestone, along with, in some places, the remains of tree-ferns, probably brought down by ancient rivers into the estuary where these deposits were

accumulated. Fine examples of trap dykes are here also seen, intersecting both the beds of limestone and the beds of volcanic ash. The geologist would of course extend his excursion along the shore to Poolvash itself, where, at the mouth of the streamlet flowing past Balladoole, he will find the schist in great force, and quarried largely, as a black marble. From the quarry at Poolvash the black-marble was obtained which was presented by Bishop Wilson to St. Paul's Cathedral, London, to form the flights of steps at the entrances of the southern and western doors. A little to the westward of the same spot he will find the upper carboniferous series, or Yoredale Rocks, and, in an area of less than an acre, may collect in an hour an ample supply of fossils. On the shore of the little creek into which the before-mentioned streamlet enters, he may, with some searching, find goniatites and orthocerata which have been converted into the sulphuret of iron. These belong to the beds of the schist containing posidonie and ferns. The Stack of Scarlet might be visited from Castletown on foot, or a carriage might be driven near to it along the western edge of Castletown Bay. There are several trap dykes to be seen along this road betwixt high and low water; one in Castletown new harbour, another opposite Knockrushen, another 30 feet wide, with several branches, a little further to the south, and then two in the undulations close by the Stack of Scarlet. The geologist will also notice fine instances of glacial action under the boulder clay close by the old lime-kiln near Scarlet House; and further on near the Stack, where there is a depression in one of the folds of limestone, he will observe a number of pot-holes formed by the action of the waves upon pebbles and sand which have been thrown into cracks in the beds.

The excursionist by boat, landing for ten minutes, may make an examination of these last interesting phenomena.

The Caves on Langness.

Crossing the bay from the Stack of Scarlet (2 miles), the tourist may land at or near to the Caves, or, if he prefer, near the south-western promontory of Langness, which forms

the south-eastern horn of the bay. The wreck of the "Race-horse" sloop of war at this point has before been noticed in the voyage round the island. It will be seen here that a mass of old red conglomerate about 60 feet thick rests on the upturned edges of claret-coloured Silurian schists. The action of the sea when at a higher relative level has fashioned the conglomerate into a variety of fantastic shapes, worn it into caves, and in two instances formed natural arches, the buttresses of which are contorted schists, beautifully striped, and the arched portion a mass of conglomerate, consisting of large pebbles (or boulders) of quartzose rocks in a red matrix. From this point the round tower on Langness may be readily visited, and the geologist will find samples of trap dykes, dykes of greenstone and bedded greenstone, in various parts of this peninsula. He may also, when the tide is out, trace the regular passage of the old red conglomerate, which rests unconformably on the schist, into the lower carboniferous series.

Should the weather not permit the boat voyage, the same spot may be reached by a walk round the head of the bay, either for this particular object or by extending in that direction the excursion next given.

Excursion 2.

Hango Hill ; King William's College ; Derbyhaven ; Ronaldsway ; the Santonburn ; Cass-na-awin ; Saltrick ; and Santon.

In leaving Castletown by the Douglas Road, to make the following excursion, the tourist may first inspect the Roman altar in the grounds of Lorn House. It was brought to the Isle of Man nearly 200 years ago from the Roman station near Ellenborough, in Cumberland.

On passing out from the town, he should diverge to the right hand, just before reaching the Green, along the head of the bay ; and at a mile from the town he will reach Hango Hill or Mount Strange, the former name of Scandinavian origin, the latter derived from one of the titles of the Derby family.

The action of the sea upon the mass of boulder clay and

drift gravel on which it is situated, makes large inroads on the shore; the waves, year by year, are pulling down the building erected on it.

This building appears to have been one of the block-houses erected by the 7th Earl of Derby at the beginning of the period of the Commonwealth. It is notable in history as the place where Illiam Dhone (William Christian) was executed after the Restoration for treason against the Countess of Derby, "in that he had, in the year 1651, headed an insurrection against her, and, taking the sovereign power into his own hands, had delivered up the island to the Parliamentary troops under Colonel Duckenfield."

This William Christian, on account of his zeal in the Parliamentary cause, had been made Receiver-General under Lord Fairfax, in 1653, and in addition held the office of Governor from 1656 to 1658.

The execution of William Dhone was a retaliation on the party who had executed the great Earl of Derby after he had surrendered to Colonel Edge on the terms of honourable quarter, which in war ought to have been held sacred.

The following entry occurs in the parish register of Malew:—

"Mr. William Christian, of Ronaldsway, late Receiver, was shot to death at Hango Hill, 2nd January, 1662. He died most penitently and most courageously, made a good end, prayed earnestly, and next day was buried in the chancel of Kirk Malew."

His sequestrated estates were subsequently restored to the family, in which they have continued to the present day. Mr. W. Christian, Water Bailiff and Coroner-General for the Isle of Man, is his lineal representative.

Sir Walter Scott, in "Peveril of the Peak," has erroneously stated that William Christian was shot to death within the precincts of Peel Castle.

That Hango Hill was used as a place of execution for the island appears by the following extract from the parochial register of Malew:—

"Anno 1654, William Keruish and Robert Calow, of

Kirk Maughold, for murdering of one Cottscam, of the said parish, were hanged upon the gallows of Hango Hill, August 31st, and buried in the churchyard of Kirk Malew, down in the way from the porch."

King William's College.

Close by Hango Hill stands King William's College. It extends 210 feet S.E. by E. and N.W. by W. A transept at right angles to this direction, in the centre of the building, including the tower and chapel, is 135 feet long, the tower rising to a height of 115 feet from the ground. The original idea of an insular college is due to the great Earl of Derby, as appears by his letter to his son Charles, A.D. 1643, preserved in Peck's "*Desiderata Curiosa*." His intentions were borne in mind and in part carried out by Bishop Barrow, who, by an instrument deposited in the Rolls' Office, placed the whole profits of the bishopric during the year of vacancy, 1671, in the hands of William Banks, of Winstanley in Lancashire, till a convenient purchase could be met with "for the erection of a public school for academic learning." And in the Chancery Book, 1675, there is a deed of sale recorded from Charles Moore to Bishop Bridgeman, by which it appears that in that year the Bishop purchased the Abbey of Rushen, with the intention of erecting the academic school there; but, the funds in hand not being sufficient, the property was subsequently restored. This original fund appears to have been lost. Bishop Barrow had, however, provided another fund, called the Academic Students' Fund, out of some portion of the impropriate tithes and donations collected in England. With this he purchased the estates of Ballagilley and Hango Hill, and from this source an academic master was for many years supported, whose office it was to train young men for the Manx Church. Exhibitions were also allowed for the support of students, from the same funds.

The accumulations from this trust, 2071*l.* 10*s.*, aided by public subscriptions, 2692*l.*, and a mortgage on the property, enabled Bishop Barrow's trustees to commence the present building. The foundation-stone was laid on St. George's

day, April 23rd, 1830, and it was opened for the reception of students on the 1st August, 1833. The total cost was 6572*l.* 18*s.* It was named after King William IV., in whose reign it was built. Its design, like Lampeter, was that of a place of training for the insular clergy, united with a public grammar school. Several clergy on the island have been ordained from this College; but latterly the trustees have preferred sending the academic scholars with exhibitions to the English and Irish universities for their clerical training. The rental of the Ballagilley and Hango Hill estates is now upwards of 520*l.* per annum. The Act of Mortmain not extending to the Isle of Man, the late Mrs. Quilliam, widow of Captain Quilliam, R.N., left also by will the estate of Orrisdale, near Castletown, worth about 180*l.* per annum, and several other benefactions. Mrs. Gordon Kelly, the widow of William Gordon Kelly, Esq., Recorder of Colchester, and only son of the Rev. Dr. John Kelly, the author of the *Manx Grammar*, has given 1000*l.* to found an exhibition to the universities, open to general competition, and another sum of 100*l.*, the interest of which is given as a prize for Manx. The trustees, also, out of the College property give four exhibitions to the universities of from 30*l.* to 40*l.* per annum each, restricted to natives; and 20 boys are elected, by examination, upon the foundation, and educated free. There is also an open scholarship provided by the trustees, and various prizes by individuals.

The College consists of a chapel (St. Thomas's), library, class-rooms, museum, and dormitories, with the residences of the Principal and Bursar.

From King William's College the tourist may now extend the excursion to Derbyhaven, keeping on the road which stretches along the northern shore of Castletown Bay. In front of the College is a large area of sand, forming a secure and excellent bathing ground, the rest of the shore being rocky or covered with shingle. The geologist will note the fine development of the boulder-clay formation at Hango Hill. The sand bank which extends along the northern shore of Castletown Bay is covered with a short

and sweet herbage, and dries up immediately after any shower: though much cut up with sand pits, it forms at all times a delightful promenade. Racing men will be amused at learning that here the original "Derby" was run for. A record in the Rolls' Office exists, stating that James, 7th Earl of Derby, gave a cup to be run for at the races here celebrated. This is the origin of the name given to it—the *Race-course*. It extended rather more than a mile across the peninsula of Langness.

Derbyhaven and Ronaldsway.

Derbyhaven, distant three-quarters of a mile east of King William's College, is the finest natural harbour belonging to the Isle of Man. In early times it had the names of Rognvald's Vagr (Reginald's Bay) Rognalwath, Rannesway, and Ramsway, which have passed into Ronaldsway, the name of the estate on its western border.

It has been the scene of many a severe struggle and touching incidents in insular history. Here, in 1250, John Dugalsen, who had declared himself King of the Isles, was defeated by the Manx. Here also, in 1270, the Manx were defeated by the Scotch led by Alexander Stewart and John Comyn. On this same spot, in 1316, a band of Irish freebooters under Richard Mandeville, landing, defeated the islanders, and plundered the country and the Abbey of Rushen. These events are more fully given in the chapter on the Civil History of the Island. The parish register of Malew gives the following record of the remarkable deliverance of James, 7th Earl of Derby, on this spot:—

"The 15th of August, 1650, our honourable Lord James, Earl of Derby, with some men, were on board a shipp of Captain John Barklow in Derby-Haven, and at his honourable's return from that shipp after night-fall, being scarce fiftie yards gone from the said shipp, a piece of ord'nance loaden with cartridge shot Collonel Snayd through the shoulder, and brake all the bones thereof, being on one side of our honourable Lord in the boate; and Colonel Richard Weston, on this side of my Lord, was shot through the head (the top of the skull and the brains was taken

away), and dyed immediately. The Lord God of Israel for ever be praised for his mighty and miraculous protection and preservation!—our right honourable Lord was kept by the hand of Providence safe and not touched. Likewise Phillip Lucas, maister of the fishing boate, was shot through the head and presently dyed. And next day, being August the 16th, the said Collonel Weston was buried in the chancel of Malew, by the side of the altar, on the east side, and Phillip Lucas buried in the churchyard. Collonel Ralph Snaid buried February 6th, and that upon the right side of Collonel Weston, in the chancel.”

The southern shore of Derbyhaven is occupied by a beautiful sand, convenient for bathers, but there are no machines kept here for their use.

Owing to the heavy sands, the road round the head of Derbyhaven to St. Michael's Isle is hardly practicable for carriages, but the spot may be easily visited on foot, as a narrow causeway connects the islet with the peninsula of Langness. The little Chapel of St. Michael (in Manx *Keeihll Vail*), from which it takes its name, was roofless 200 years ago, as appears from a view of it given by Chaloner. The length of the chapel is 31 feet, and the breadth 14; the height of the side walls only 10 feet. As far as we can judge by the little architecture remaining, the date of the building is of the 11th century.

There is an ancient grave-yard attached to it, in length 192 and in breadth 98 feet. It is now used as a place of interment by the Roman Catholics. At the northern extremity of the island is a circular ruinous fort, erected by James, the illustrious 7th Earl of Derby. A stone over the doorway bears an earl's coronet and a date partly obliterated, but which would seem, by the following record preserved in the Rolls' Office at Castle Rushen, to have been 1645:—

“*Liber Scaccar. 1645, Castle Rushen.*

“Be it recorded that James, Earl of Derby, Lord of Man, being in his Lordship's fort in St. Michael's Isle, the 26th of April, 1645, the day twelve months, that the house of

Lathom having been besieged close near three months, and gallantly defended by the great wisdom and valour of the illustrious Lady Charlotte, Countess of Derby, by her Ladyship's direction the stout soldiers of Lathom did make a sallie and beate the enemy round out of all their works, saving one, and miraculously did bring the enemy's great mortar-piece into the house, for which the thanks and glorie is given unto God; and my Lord doth name this fort Derby Fort.

“CHARLOTTE DELATREMOILLE.”

The thickness of the walls is 8 feet, but they are not solid throughout. Hardly more than forty years ago it was provided with four iron cannons. A turret has been raised as a lighthouse on the eastern side, in which is displayed a light during the herring season.

Ronaldsway House, the property of the Christian family (now converted into a farmhouse), stands near the northern margin of Derbyhaven. Near this spot, in 1836, an iron gauntlet was dug up.

A road turns up westward a little beyond Ronaldsway House to Ballasalla and the Abbey of Rushen, which will presently be described. The road is not good, and they who use a carriage will perhaps prefer returning along the shore by Hango Hill into the Douglas Road from Castletown, even with the addition of a mile and a half to their route.

The Santonburn.

The pedestrian will be well repaid by proceeding along the shore to the Santonburn, and thence to Saltrick and Santon Church, where he can direct a carriage to meet him to convey him thence to Rushen Abbey.

Cass-na-awin.

The charming creek of Cass-na-awin, *i. e.* the *Foot of the Waters*, is too little known. It is a mile to the north of Ronaldsway House, along the shore, and about half the distance may be traversed in a carriage. The Santonburn here falls into the sea, after struggling through a singularly picturesque ravine. A fault has lifted up the country 110

feet, bringing up the contorted Silurian schists capped with the old red conglomerate, and placing them alongside of the partially raised carboniferous limestone, which is here cut off, forming the headland of Cass-na-awin on the south side of the ravine. On both sides of the river at its mouth are fine water-worn caves and natural arches, and higher up, on opposite crags, are the remains of two small forts of earthwork.

Saltrick.

The pedestrian should cross the stream, either at its mouth when the tide is out, or a little higher up, and then, keeping along the shore for half a mile, he will come upon another little horseshoe-shaped creek named Saltrick, possessing many natural beauties. The entrance to it from the sea presents bluff precipices and dark water-worn caves; the inner portion swells out with a softened outline formed of the boulder clay, with deep rounded gullies.

Santon.

Crossing over three fields northward the pedestrian will reach the farmhouse of Arrogan-beg, whence a road leads eastward over the hill to Santon Church. On either side of this road, just before he reaches the crest of the hill, he will observe a stone circle. These circles are situated at an elevation of 300 feet above the sea, and command a fine view of the southern district of the isle. Half a mile further, on the same road, is Santon Church, dedicated in memory of Saint Anne. It has no architectural pretensions, but in the churchyard are one or two objects of note. "The Great Broad Stone," as it is called, covers the remains of six clergymen of the name of Cosnahan, four of whom were successively vicars of this parish. A fine granite coped tombstone covers the grave of a student of King William's College who fell from the cliff near Saltrick. There is another tombstone erected to the memory of Daniel Teare, who died at the age of 110 years; the epitaph on which was written by Sir Wadsworth Busk.

Forming a lintel over a doorway in an outhouse near the vicarage, which is a little to the north of the church, is a

stone said to have been removed from the old church, of which an account, furnished by H. R. Oswald, Esq., M. D., of Douglas, is given in vol. ii. part 2 of the "Transactions of the Society of Antiquaries, Scotland." The inscription is in characters resembling the old Teutonic, and seems to be "AVIT. MONOMENT.," which the late Dr. Jamieson read "*Avitum Monomentum*," — the Tomb of Ancestors. (See "Runic and other Monumental Remains," p. 42.)

In the garden of the vicarage is the ancient Romanesque font removed from its place in the church. Just beyond the vicarage the tourist comes upon the old Douglas and Castletown Road. Turning down this south-westward and descending the hill by Muyllin-ny-Quinney (pronounced Mullin-ny-Kunyah), *i. e.* Quinney's Mill, he crosses again the Santonburn, and, ascending the opposite side of the valley, reaches the new Douglas and Castletown Roads; and thence proceeding southwards a mile, he arrives, as before, at Ballasalla.

Excursion 3.

Rushen Abbey ; the Crossag ; the Black Fort ; Malew Church.

Should the ruins of the Abbey of Rushen not have been visited on the way from Douglas to Castletown, or at the close of the last excursion, they may be included with some other objects in their neighbourhood in a separate excursion from Castletown.

These venerable ruins are situated in a romantic wooded hollow, through which flows the Silverburn, near Ballasalla, and at a distance of 2 miles from Castletown.

A grant for the foundation of the Abbey, according to the "*Chronicon Manniæ*," written by the monks of this religious house, was made in the year 1134, under which date it is recorded that Olave, the youngest son of Goddard Crovan, gave to "Ivo (or Evan), Abbot of Furness, a portion of his lands in Man towards building an abbey in a place called Russin, and to other churches in the isles lands and privileges." This Evan, or Ivo, Abbot of Furness, was first Abbot in England after the removal of that religious foundation from Amounderness, and was succeeded in 1134 by Eudo de Sourdeval, who, according

to a document preserved in Harl. MS. 1808, p. 57, visited the Isle of Man about that time, and conferred with Olave respecting the appointment of a Bishop of Sodor and Man from amongst the brotherhood of Furness. There is reason for believing that Eudo himself was elected bishop. (See Chap. XV. p. 198.) The "Chronicon" is altogether silent respecting any grants of land previous to this period, though it is stated by Sacheverell, in his account of the Isle of Man, that in 1098 lands had been granted here for a religious foundation by Mac Manus, Viceroy of Man under Magnus Barefoot; and Camden states that the grant was confirmed by Magnus to the Abbot of Rievalle, but that *he did not build there*. On what authority this statement is made does not appear. It is to be observed, however, that in a bull of Pope Eugenius III. (A.D. 1145) mention is made of a monastery at Rushen called St. Leoc (St. Luke?), and a gift of Olave, son of Goddard Crovan, from the lands of Carnecset to the above house is confirmed to the Abbey of Furness. (See vol. iv. of *Manx Society's* publications, p. 226.)

The original establishment consisted of an abbot and 12 monks, who followed the Cistercian rule. There were 4 religious houses more or less connected with it at different times on the island; viz., 1st, a cell on an island in the Lake Mirescogh, in Lezayre, given in 1176 by Godred the Black, as an expiation for having married Fingala, without the rites of the Church, to Silvanus, Abbot of Rievalle. This grant was afterwards transferred to the Abbey of Rushen. 2ndly, a temporary monastery at Douglas, to which the monks transferred themselves from Rushen for 4 years, A.D. 1192. 3rdly, a house of Grey Friars at Bechmachten, in Kirk Arbory, founded in 1373. 4thly, the Nunnery of St. Bridget, at Douglas.

The Abbot of Rushen was a baron of the isle, and held courts *leet* and *baron*, of which Bangor, Sabal, and St. Trinian's were the chief. He was appointed by the Abbey of Furness, which also claimed the nomination of the Bishop of Sodor and Man; as appears by a bull of the 4th year of Pope Celestine III., dated at Rome A.D. 1195.

The Abbey Church of St. Mary of Rushen was consecrated in 1257 by Richard, Bishop of the Sudereys, in the 5th year of the reign of Magnus Olaveson, when Simon was Abbot.

Amongst the ruins, which cover a large extent of ground, the position of the Abbey Church has not yet been made out. There are the remains of two square battlemented towers, and some buildings which have been converted into the out-offices of a modern mansion erected on the spot. The architecture of these remains is extremely plain, early English, with a mixture of a Norman character resembling that of the tower and choir of Peel Cathedral. Many illustrious dead were buried here. We have records in the "Chronicon" of the burial in this spot of Bishop Reginald, in 1225; of King Olave Godredson, in 1237; of Gospatrick, the Norwegian Jarl, in 1240; of Reginald, King of Man, son of Olave the Black, in 1248; and of King Magnus (the last Scandinavian King of Man), in 1265.

According to the Chartulary of Furness, Rushen Abbey was not founded till the year 1238, by which may be meant that it was not matriculated to Citeaux. The fraternity of Rushen existed for 315 years after that date, i. e. till 1553, when the dissolution took place. It was the last monastery dissolved in the British Isles.

An injunction was issued in 1541 by Henry VIII. for an estimate to be made of the value of the Abbey property, preparatory to its dissolution; and in one of the rolls (32 Henry VIII.) preserved in the Augmentation Office at Carlton Ride, we have a statement of the sale of the lead, timber, slates, live stock, and other spoils of the Abbey. The silver plate was sold to the Earl of Derby for 34*l.* 8*s.* 8*d.*

In 1553 there remained in charge Henry Jackson (the Abbot), James More, John Allowe, and Richard Nowell. The first of these had a pension of 10*l.*, and the other three 2*l.* 13*s.* 4*d.* each per annum.

Pensions were also given to Elena Calcote, the Abbess of the Douglas Nunnery, 3*l.* 6*s.* 8*d.*; and to Margaret Egliston and Agnes Inlowe, *religieuses*, 1*l.* 6*s.* 8*d.* each.

The Abbey third of the insular tithe passed into the hands of the Derby family by grant from Queen Elizabeth, and afterwards into that of the Duke of Athol. John, the 3rd Duke of Athol, sold half of these impropriations to various parties, and the remaining moiety to the British Crown in 1765. The Crown now derives 525*l.* per annum from this source, which is paid into the consolidated fund.

In the Abbey garden is a coped stone coffin-lid, bearing on its surface a floriated cross, with a sword, indicating that the tomb belonged to a military person. Its date is probably of the 14th century. It has been called, through mistake, the "Abbot-stone of Rushen."

The Crossag.

Leaving the Abbey of Rushen in a northerly direction, the tourist, following the course of the Silverburn on the western bank, soon reaches the Crossag, a very ancient bridge of two arches, one of which is pointed, the other semicircular. The road over it is only 6 feet 8 inches in the clear. Its date seems of the 12th century. The mill-dam, the usual adjunct of houses of the Cistercian order, is close by.

St. Mark's and the Black Fort.

Having crossed this bridge, the tourist may proceed in his carriage to St. Mark's Chapel, distant 2½ miles, in an elevated district. The ascent is gradual, and presents some good distant views, though the immediate country is of a wild open character. - Sir Walter Scott has made the neighbourhood of St. Mark's Chapel notable by his account of the visit of Peveril to the Black Fort which stood in the valley a little to the west of it. Of the old Danish rampart hardly a vestige now remains, but the field in which it stood has been named after the "great unknown."

The dreary waste has been reclaimed by the indefatigable exertions of the Chaplain of St. Marks. Vast blocks of granite, with which the glebe was strewed, have

been buried, and are now often covered with heavy crops of corn; and thus the poor benefice of 30*l.* per annum has been raised in value to upwards of 90*l.* There was one famous granite boulder, weighing between 20 and 30 tons, which was known by the name of Goddard Crovan's stone, to which a singular legend is attached. "Goddard lived with his termagant wife in a great castle on the top of South Barrule. Unable to endure the violence of her tongue, he at length unceremoniously turned her out of doors. After descending the mountain some distance, maging herself out of his reach, she turned round and began to rate him so roundly at the full pitch of her voice, that in a rage he seized on this huge granite block, and, hurling it with all his might, killed her on the spot."

Goddard Crovan's stone has been broken in pieces and built into the parsonage, but a large block of granite has been preserved in the glebe as a specimen of the rest and an indication of the great labour bestowed in reclaiming this previously waste land.

Owing to the exertions also of the Chaplain, there is a good road hence to Douglas north-eastward, and another to the westward, leading into the road from Peel to Castletown, which it meets at a point rather less than 5 miles from the latter. In order to vary his route, the tourist should take this latter road, and descend into the valley of the Silverburn, which he will cross at Athol Bridge. In a field at the right-hand side of the crest of the hill which he next ascends, are the remains of a stone circle, and half a mile further on the Ballahot limestone quarries. Another quarter of a mile will bring him to

Malew Church.

This is the parish church of Castletown, and a good type of the older Manx churches, which have, generally speaking, a length of from 60 to 70, with a breadth of from 16 to 20 feet.

Malew Church has the chancel window filled with good modern stained glass. On the north side of the nave is a transept, and at the south door of the chancel is placed the

ancient Romanesque granite font. At the west end is the bell-turret, containing two bells. There are many interesting memorial tablets on the walls, and some carving under the gallery containing the arms of the Stanley family. Perhaps the most remarkable circumstance connected with this church is that the sacred vessels are here preserved which were in use prior to the Reformation, viz. a small silver chalice, and a paten bearing the legend, "Sancte Lupe ora pro nobis." The crucifix, an extinguisher, and part of a candlestick, which were anciently used in the service of the church, are also in a box under the pulpit. The legend on the paten confirms the derivation of the name of this parish, Malew, from *Ma-Lupus* (Saint Lupus), as Marown is from *Ma-Rooney* (Saint Rooney). St. Lupus was Bishop of Troyes.

A remarkable ornamented Scandinavian cross was discovered in the churchyard in 1854, which has been placed in the museum of King William's College. A short time prior to that date, two Scandinavian swords were discovered in a grave.

On the hill named Skybright, just to the westward of the church, is a single quartz block, the only relic of a stone circle which not many years ago was on the same spot.

A mile and a half more will bring the tourist again to Castletown.

Excursion 4.

Poolvash ; Port St. Mary ; the Chasms ; the Calf ; Port Erin.

The drive to Port St. Mary from Castletown presents some fine views of the southern coast, more especially of the cliffs about Spanish Head and Poolvash Bay. At a mile and a half from Castletown, the tourist passes Balladoole on the left hand, and Balla Keign on the right.

If the geologist has not previously visited the upper carboniferous limestone beds of Poolvash, with the quarries of Posidonia Schist or Poolvash marble, he can readily do so from this point, turning down the left-hand road to the sea. This may be done in a carriage, proceeding thence along the sea-shore to Strandhall, but the sea-road is bad.

He may, however, send on the carriage by the high road to Strandhall, and walk by the sea-shore thither.

On the hill Cross Welkin, near Balladoole, are the remains of a Treen chapel called *Keeihll Vail*, i. e. St. Michael's Cell, with an ancient graveyard.

In addition to the large stock of fossils obtainable at Poolvash, the geologist will be interested with the metamorphism of the limestone along the shore, in close contact with trap dykes.

An intermittent saline stream flows through a crevice in the limestone from an underground cavity or basin which is filled by the tide at high water, and drawn off again by a natural syphon. The geologist need not be reminded that he will not find salt rocks in the midst of beds of the carboniferous limestone in the British Isles.

At Strandhall is an interesting example of a bed of travertine formed by the percolation of the water through a bed of Pleistocene sand containing calcareous matter. Portions of moss may here be obtained, partially converted into stone.

On the sea-shore, at the mouth of the stream which turns the mill at Strandhall, may be seen, between high and low water, stumps of trees, the remains of a forest which has been submerged. On removing the boulder clay into which the roots of these trees strike down, distinct glacial groovings may be noticed on the subjacent limestone. •

A short distance beyond Strandhall the tourist passes on his right hand Kentraugh, the beautiful house of E. M. Gawne, Esq., Speaker of the House of Keys; and then, having descended a short hill and crossed the bridge over the Colby River, he reaches Mount Gawne, where are three roads rising up inland over the cliff of the drift gravel and boulder clay. The first leads to Ballagawne, the second to Port Erin, and the third to Port St. Mary.

Following this last for the present, he will remark, in a field on the right hand, a gigantic alab, 10 feet high, perhaps one of those "bauta-steinar" which Odin enjoined upon the Northmen to erect to the memory of the brave. There is another not far off on the Cronk above Balla

Cregga. They are named the "Giant's Quoiting-stones," the tradition being that two giants tossed them thither in their games from the top of the Mull Hills. They may, however, have formed parts of stone circles enclosing low graves, of which remains have been recently discovered in their neighbourhood.

Taking now a turn to the left hand, instead of proceeding straight onwards up the Mull Hills, the tourist reaches

Port St. Mary.

The old Manx name given to this large fishing village was *Purt-noo-Moirrey*, i. e. the Port of Mary, often corrupted into Port-le-Murray. The small harbour is well protected, though dry at low water. Considerable exports are made of agricultural produce and lime, which is burned from the dark beds of the lower carboniferous series, a patch of which occurs here in the western recess of Poolvash Bay. There is a good hotel at the entrance to the village, and a smaller inn at the head of the harbour. A school-house, used also as a chapel of ease for the parish of Rushen, stands on the left-hand side of the road; and a little further on is a place of worship for the Wesleyan Methodists.

A conveyance runs twice daily between Port St. Mary and Castletown during the summer season, and cars may be had for excursions in the neighbourhood.

The Calf of Man may be visited by boat from this place, or from Port Erin, 2 miles off on the western coast. The charge is 10s. for the hire of the boat and the men, and the addition of a bottle of rum, 1s. 6d. If the weather should be good the boat may be taken from Port St. Mary to the Calf, to proceed along the western coast from the Calf to Port Erin. The coast scenery in this neighbourhood is by far the finest in the Isle of Man.

Should the weather be bad the Chasms may be visited afoot, or a partial assistance may be had by a carriage, which can proceed by a steep though fair road up the Mull Hills as far as Craig-Neesh, and a little beyond.

Craig-Neesh, almost on the top of the Mull Hills, is the

most southern hamlet in the Isle of Man. It is a wild spot, presenting grand views of the south of the island and the Irish Sea. Here the Manx language lingers, and may linger some time longer. Here, if anywhere, we may see the women in their *Sunday blanket*, a relic of the plaid, and possibly may obtain an old pair of *carranes*, i. e. a Manx shoe formed by placing the foot in the midst of a raw neat's hide, cutting round a sufficient quantity, and then drawing it up over the foot, tying it, and leaving it there to dry to the shape. The hair is outside, and the sole is often stuffed with rags or pieces of the tarred skin which has been used for buoys to the herring nets.

Besides the carranes the peasantry sometimes wear the *oashyr-slobbagh* (a stocking without a sole to the foot, but having a lappet to cover the top of the foot, and a loop to the fore toe, and a heel-strap), or the *oashyr-voyn'nee* (a stocking without a foot, but a string under the foot). The women used to wear the *oanrey* (petticoat) of *eghlinolley* (linsey woolsey) dyed red with the *scriss-ny-greg* or *cleaysh-lheeah* (a peculiar moss growing on rocks). The men would stick a *bayrn* (Scotch bonnet) on their heads, and fasten about their bodies a *giare chooat*, or short coat of *kialter* (a sort of untucked woollen cloth formed of the *loaghtyn*, a natural brown-coloured wool), with trousers to match. Perhaps here too we may see a specimen of the native sheep, with its *loaghtyn*, or *lugh-dhoan*, i. e. mouse-brown, wool, so called from *lugh*, a mouse, and *dhoan*, brown.

The whole district is wild in the extreme. Masses of quartz rock are strewed on the top of the hills, and with some difficulty the remains of a stone circle may be made out amongst them. A path on the left hand, where the road begins again to descend towards the Calf Islet, conducts over three fields to

The Chasms.

These are a series of deep rendings of the rocky platform at the head of the recess formed a little to the north-east of Spanish Head. The strata, which consist of a

dark blue fibrous and partially elastic flagstone of the Lower Silurian or Cambro-Silurian age (in the absence of fossils we can only make a guess), have a slight dip towards the sea, which is continually undermining the precipice.

On examining the rocky platform, we observe, about 80 yards inland from the brink of the precipice, a line of subsidence running east and west magnetic, and between this line and the cliff a series of parallel deep fissures, some of them a yard wide and of great depth, from 40 to 50 fathoms. At right angles to these fissures are others penetrating to a similar depth, though evidently narrowing as they proceed downwards.

The area of the most disturbed mass is by actual measurement 12,000 square yards. At the southern corner of this platform a small portion may be seen which has subsided somewhat more than the rest, and upon it are the remains of a stone circle, giving evidence that these chasms must have been formed within the historic period. We have in the "Chronicon Manniæ" records of several earthquakes which may have thus affected the district, though the continuous action, as has just been observed, of the sea on beds nearly horizontal but having a gentle slope seaward, may be sufficient to account for them. Fourteen years ago a large mass several tons in weight precipitated itself from the summit of Spanish Head into the sea. The geologist will readily see that the nearly half-moon bay lying between Noggin's Head and Spanish Head has been formed by a series of such catastrophes.

A very fine prospect, perhaps the finest, may be obtained from a point on Noggin's Head, a little to the north of the more disturbed portion of the ground. Underneath is a glorious pile of detached rock rising up in a huge bifurcated pinnacle out of the sea at a short distance from the cliff. It is called the "Sugar-loaf," and is mostly covered with dense flocks of marine birds. In Chaloner it is named "Chering Cròss, where the rare grottoe is." The "rare grottoe" can only be visited in a boat, and may be sailed through at high water, and on a calm day no voyage can

be more glorious. There is no doubt that it has been perforated by the continuous roll of the waves upon the cracked and disjointed masses forming Noggin's Head. Probably the Sugar-loaf is the remains of one side of a similar grotto which may, in earlier times, have existed at this spot, the roof having fallen in and been washed away.

Many legends of olden times are told in connection with these chasms: the following story is of more recent date:—

Two samphire gatherers, husband and wife, had discovered a fine bed of that herb (*Crithmum maritimum*) on a rocky ledge several fathoms below the platform. They determined to be possessed of the treasure, and for this purpose obtained a rope, which the wife permitted to be fastened under her arms; in this manner, with an ample bag suspended from her neck, she was let down. When she had filled her bag she signalled to be drawn up again.

In consequence of the rope chafing against the edges of the rock, some of the strands were sprung; and when she was within a few feet of the top the rope gave way altogether, and the horrified husband beheld his wife dashing headlong from pinnacle to pinnacle, till at length her mangled corpse was received into the rolling surge.

If the sea be not too rough with an easterly wind, the excursionist by boat may effect a landing in the recess near the base of Black Head, and, with some toil and clambering, the platform, rent with chasms, may be reached.

Spanish Head adjoins Black Head; they are in fact almost one. The name is traditionally connected with the Spanish Armada, a portion of which is said to have been wrecked here in 1588, and to have left amongst the memorials of that event the tailless cat for which the Isle of Man is remarkable. These cats in their wild state are somewhat larger than the ordinary domestic cat, and the hind legs long in proportion to the fore.

The Calf Islet.

It is not always that the Calf Islet can be visited, even if the tourist walks over the Mull Hills to the southern

side of the Kitterland Strait, which, though hardly more than 500 yards wide, is sometimes impassable.

Passing Spanish Head and Fistard Head, the Sound of the Calf, or Kitterland Strait, opens out. It is so called from an islet of that name, an acre and a half in extent, rocky, but affording a short and sweet pasturage to a few sheep. The tide often sets with fearful rapidity upon this islet, and then divides into two powerful currents running from 8 to 10 knots an hour. This seems to have been the origin of a calamity which happened on this spot at the close of 1852.

On the morning of December 27th, 1852, the brig "Lily," of Liverpool, bound for the West Coast of South Africa with a cargo of 60 tons of gunpowder, fire-arms, cotton, and other goods, was driven by stress of weather out of her course, and in the fog and darkness the crew found themselves in the current setting violently through the Sound of the Calf. The brig not answering to the helm, was driven upon the Kitterland. Three of the crew were washed overboard; the carpenter was killed by the fall of the foremast, and the captain was drowned in an attempt to reach the Kitterland from the rock where the vessel struck; the remaining six of the crew were ultimately rescued and taken to Port St. Mary. The sub-agent of Lloyd's at Port St. Mary took a party of 27 men with the police of the village, in order to make endeavours for saving the cargo. At a quarter to 8, soon after this party had got on board, from some unknown cause the gunpowder became ignited, and the vessel with all on board was literally blown to atoms. The explosion was heard at the distance of 20 miles, and violently shook the houses in Castletown, at a distance of 5 miles. Some fragments of the wreck were afterwards found many miles off. A foreign vessel, which had been sunk half a century previously, was broken up, and a considerable cargo of tallow came ashore in Castletown Bay and on the neighbouring coasts.

The Kitterland is said to have received its name from a Norwegian Jarl of the name of Kitter who was wrecked upon it.

A rock called the Thousla, forming a dangerous reef in the western outlet of the Sound, has recently had a beacon erected upon it. It lies just opposite to the Cow Harbour, on the north end of the Calf, where the landing may be effected. It will, however, be better to run further down, beyond Thick Head, to the new harbour at the south-eastern extremity, where there is a safe jetty and a good road up to the lighthouses.

The area of this remarkable islet is 800 acres, a large portion being under cultivation. Standing out prominently from it, at the southern extremity, are two rocks, the Burrow and the Eye, rising to a height of 100 feet above the sea, both pierced with natural archways, and one of them, the Eye, perfectly insulated.

The Eye can only with difficulty be ascended, and on its summit is an excavation called Bushel's Grave, though Bushel was certainly not buried here. Mr. Wood, in 1811, described it as "in the form of a cross, each of the two longitudinal cavities (the shaft of the cross) being about 6 feet long, 3 wide, and 2 deep. Salt water is found at the bottom, in consequence of the sea breaking over the rock in stormy weather."

Whilst upon this most southern portion of Manx territory, directing his eye along the coasts of the island, the tourist will mark the traces of the Northmen in the names of the capes, bays, and creeks which belong to it. The name of the very rock on which he is standing, the "Eye," is the Norse *œ* or *ey*, an island: it is *the* island belonging to the Calf. Calf also is Scandinavian (*kalf*), signifying a smaller island attached to a larger: thus Mylarkalf is the Calf of Mull. The name of the Mull Hills in front is also Norse, just as is the Mull or Myl (*promontory*) of Galloway. Looking then to the left hand and tracing up the west side of the Calf and Isle of Man, he has these Scandinavian names: the Stack, Jubdale Creek, Aldrick, Portwick, Fleshwick (*vig*, Norse for "cove"), Brada (Bråd Hawe, *Broad Howe*), Dalby (Dalabær, Dale Village—*by* and *byr*, a village), Niarbyl, Orrisdale, Jurby (Jorabyr, *i. e.* *Ivor's village*).

On the eastern coast, to the right, is Perwick (*i. e.* Petrvik, *Peter's bay*), Sandwick, Dreswick, Saltrick, Greenwich (Gränvik), Soderick (Sudrvik), Garwick, Langness, Hango Hill, Ronaldsway, Skerranes, Laxey, Corna (Kornà), Ramsey, (Hrafnasà), Baltic Rock, Growdale. There are the mountains Sneafell (Norse Snee-fjeld, Snow Mountain), Scaca-fell, now Sky Hill, and Ward-fell, now South Barrule.

There are a vast number of places inland having their present names from the same origin. The Tynwald Hill (Thingvöllr), Holme, Garth, Colby, Kirby, Crosby, Raby, Rheaby, Regaby, Sulby (Sulabær), Trollaby, Grenaby, Streneby, Gretttest (Gretastadt), Shonest (Shonestadt), Morest (Morestadt), Swarthowe, Brundal, Thorkilstadt, Myreshaw or Mirescogh, and Aust.

A larger number of names of places with a Norse origin existed a few hundred years ago. The following are recorded in the "*Chronicon Manniæ*:" Trollatof, Oxwath, Totmanby, Rosfell, Thorkel, Herinstadt, Ankonathway, Hescana Keppage, Skemester, Ormshous, Toftar-asmund.

The Calf of Man was considered a stronghold in ancient times. It had a fort and garrison. There are some remains of a chapel near the house occupied by the farmer who has charge of the island, on the road between the Cow Harbour and the lighthouses. This chapel is given in the map of the Isle of Man by Thomas Durham, 1595. In it have been found remains of Scandinavian monuments: one now in the possession of the Clerk of the Rolls, Castle-town, bears upon it a remarkable carving of the Crucifixion, in which the arms of our Lord are fully extended, and the body draped, giving evidence of its antiquity; a magnificent brooch of knot-work is placed upon the breast, supporting the garments. The Roman soldier, clad in Norse armour, bearing a spear, is on one side. The other side of the cross, which would contain the soldier with a sponge, has been broken off.

Chaloner, writing of the Calf Islet in 1653, says: "Here are some ayries of mettled falcons that build in the rocks, great store of conies and red deer, and in the summer time there arrive out of Ireland and the western parts of Scotland

many of those small hawks called merlyns. There is also a sort of sea-fowl, called puffins, of a very unctuous constitution, which breed in the coney holes; the flesh is nothing pleasant, fresh, because of their rank and fish-like taste, but pickled or salted they may be ranked with anchovies, caviare, and the like, but profitable they are in their feathers and oyl." (*Description of the Isle of Man*, p. 2.)

The Isle of Man was held by the Earls of Derby under the fee of a cast of falcons to be rendered at each coronation, and the last was rendered by the Duke of Athol on the coronation of George IV. The falcon is still found in the neighbourhood of the Calf.

The tourist may now take the road from the new harbour to the lighthouses, which stand on the western side of the island; they are distant rather more than a mile from either landing-place. The lighthouses are so placed that their two lights, brought into one, bear directly upon a dangerous reef, the Chickens, running out into the sea, the extreme point of which is 4 feet above high water. The lights are both revolving, showing a white light every two minutes. The upper light is 375 and the lower 282 feet above the sea. They are open to the inspection of visitors, and belong to the Board of Northern Lights at Edinburgh.

On the summit of the Calf, half a mile to the north of the lighthouses, the officers of the Trigonometrical Survey erected a pile of stones, 470 feet above the level of the sea, and close by it may be seen the remains of Bushel's house. Bushel was a *roué* in the time of James I. who retired, by the advice of his friend and patron, Chancellor Bacon, to the Calf of Man, to repair his shattered constitution and dispel the melancholy induced by a ruinous mining speculation. In the MS. history of the Isle of Man, written probably by Mr. Blundell, of Crosby, about 1655, now in possession of the Clerk of the Rolls, Castletown, is the copy of a statement made by Mr. Thomas Bushel in his mineral overture to the Parliament, which runs thus:—

"The embrions of my mines proving abortive by the sudden fall and death of my late friend, the Chancellor Bacon, in King James' reign, were the motives which persuaded

my pensive retirement to a three years' unsociable solitude in the desolate island called the Calf of Man, where, in obedience to my dead lord's philosophical advice, I resolved to make a perfect experiment upon myself for obtaining a long and healthy life (most necessary for such a repentance as my former debauchedness required), as by a parsimonious diet of herbs, oil, mustard, and honey, with water sufficient, most like to that of our long-lived forefathers before the flood (as was conceived by that Lord), which I most strictly observed, as if obliged by a religious vow, till Divine Providence called me to more active life."

His experiment seems to have answered, for in the diary of Mr. Ward, near the close of the 17th century, we read, "Bushel was my Lord Bacon's man. He is very old." It is said that he had a suit of clothes much buttoned, whence originated the jest that when Lord Bacon fell he made buttons, and his man Bushel wore them.

It appears that he obtained from King Charles I., in conjunction with Lord Godolphin, leave to coin money at Aberesky in Wales, and their mine yielded at one time 100 pounds' worth a week of silver, besides half as much lead. It was the subsequent failure of this mine which mainly drove him to the Calf of Man.

Here it is said that he fell in with an old woman, to whom, instead of the Baconian philosophy, he taught the art of conjuring.

Looking down the precipice on the summit of which are the ruins of Bushel's house, the eye rests on two grand pyramids of rock called the Stack, separated from the island by a distance of 45 feet, the sea rushing and roaring between. They are a grand spectacle when viewed from the sea, rising up more than 100 feet from a base of about 50. From the summit of the precipice they look diminutive.

The geologist will be interested, in crossing the central valley or pass of the island to the eastern pile of stones, erected at an elevation of more than 400 feet above the sea, to notice, about 100 yards to the north of the pile, a rudely stratified mass of boulders, gravel and sand, 13 feet thick and 50 feet across.

The views from the summit of the Calf Island, both of the Isle of Man itself and often of the coasts surrounding the Irish Sea, are very grand. We look as it were along the precipices on the western side of the isle, and then over the Niarbyl Point and Contrary Head, Corrin's Folly, Peel Castle and Cathedral standing out in the distance. To the north the Mull Hills—Brada, Ennyn-Mooar, Slieau-y-Carnane, Cronk-na-Irey-Lhaa, and the lofty South Bar-rule—appear to rise up one behind the other in due order; and then to the eastward we have the quieter scenery of the sheathing of Rushen, the corn-fields and pastures of the lowlands of the parishes of Malew, Arbory, and Rushen, and the deeply retiring bays of Poolvash and Castletown, the Stack of Scarlet, and Langness Point with its round tower. The Isle of Anglesea and the Welsh and Cumberland mountains are brought within the sweep of the telescope from the south to the north-east; and again in the west we have the Arklow and Mourne Mountains, and the high lands about Lough Strangford and Carlington Bay. It is not often so fine a view can be obtained at such little cost of bodily labour.

For the sake of variety the return from the Calf may be made from the Cow Harbour at the northern extremity of the island, if the landing took place at the New Harbour in the south, and the route by the western coast may be taken to Port Erin, should the weather be calm or the wind in the north or east. The precipices on the western side of the Mull are as fine as those on the eastern. After leaving the Thousla Rock with the beacon, Clytt Aldrick is passed, then, a mile further, a rock called the Halfway Rock, rather dangerous at low water. The precipices hence to Port Erin are seamed with deep gullies.

Port Erin,

or Port Iron, as it is sometimes called, is a genuine specimen of a Manx fishing village, with its concomitants of boats, nets, lines, split fish hanging up to dry on the sides of the houses, fish entrails spread about, the broken shells of the whelk and scallop, lobster pots, with fragments of lobsters and king-crabs scattered around, and in the midst of them

pigs and poultry. And yet this is one of the most charming retreats in the Isle of Man. Here are beautiful sands, and a supply of bathing-machines at the head of the horse-shoe bay, stupendous rocks shutting in the bay and sheltering it from all winds but the direct west. At the same time excellent accommodation and much comfort are provided for a short or a long stay at the *Falcon's Nest*, a superior hotel on the margin of the sands. Altogether, for those who desire retirement with the enjoyment of fine scenery, pure air, and glorious sea-bathing, Port Erin is the place which, above all others on the Isle of Man, furnishes them. Such a spot on the south coast of England would soon be overcrowded.

St. Catherine's Well rises out of the sand just above high water at the head of the bay. In former times it was one of the reputed holy wells of the island. St. Catherine's Chapel stood hard by, as seen in the map "performed by Thomas Durham, 1590." The latter has disappeared with another chapel at Port St. Mary, and one which existed also at Balla Keeihll Moirrey (the Place of Mary's Cell). The remains of a Treen chapel may, however, still be found at Ballagawne, so that, including the chapel of the Calf of Man (which is in Rushen parish), there must formerly have been, in addition to the parish church, 5 chapels at least within the boundaries of this parish.

It will be very desirable for the tourist to sleep at Port Erin or Port St. Mary, instead of returning at once to Castletown, reserving for another day an examination of the objects of interest in the neighbourhood of Port Erin.

Excursion 5. The Parish of Rushen.

Cronk Moar ; Fleshwick ; Colby ; Arbory ; the Friary.

On returning to Castletown from Port Erin, a more inland route may be taken by Rushen Church, Fleshwick, Colby, and Arbory.

At a distance of three-quarters of a mile from Port Erin, where four roads meet, in a farmyard nearly opposite the blacksmith's shop, will be found the tallest Runic monu-

mental cross on the island. It has been much defaced, but still bears some traces of knot-work about the base, and four holes piercing the head; its height is rather more than 8 feet.

Taking now the road on the left hand, bearing north, half a mile will bring the tourist to the Parish Church of Rushen. The church is dedicated to the honour of the Holy Trinity, but is generally called "Kirk Christ's Rushen," on what account it is not clear, though it may be observed that Trinity Church, in Lezayre, near Ramsey, is in like manner called "Kirk Christ's Lezayre." The church is of the usual Manx type, with a bell turret at the west end, and the ringing is effected by a rope on the outside. The sun-dial, near the eastern entrance of the churchyard, bears the motto,

*"Horula dum quota sit
Quæritur, hora fugit."*

At no great distance from the church gates, on the north side of the road leading from the church to Ballagawne, is the new Schoolhouse of the parish of Rushen, a memorial to Captain Kermode, a native of the island. In a meadow at the west end of the church, according to the "*Chronicon Manniæ*," on the 30th of May, 1248, was slain Reginald, King of Man and son of Olave the Black. He had only succeeded his elder brother Harold, who had perished in returning from Norway, on the 5th of May of the same year. The murderers of Reginald were the Knight Ivar, the illegitimate son of Godred V. and brother to Reginald the Usurper, his chief accomplice being Harold, son of Godred Don and grandson to the Usurper Reginald. (See Rymer's "*Fœdera*," vol. i. p. 586.) It was this same Ivar who resisted the Scotch on their invasion and conquest of the isle in 1270. Reginald was buried at the Abbey Church of St. Mary's, Rushen. Tradition has erroneously fixed upon the tumulus called Fairy Hill, in the immediate neighbourhood, as his last resting-place, but, as is recorded above (page 73), he was buried in the Abbey Church of St. Mary of Rushen.

Fairy Hill, or Cronk Mooar (that is, Big Hill), is situated

in a hollow about a quarter of a mile north-west of Trinity Church, at the foot of the hill Gramma; the circumference of this tumulus is 474 feet, and its height 45. The excavation of the soil about it formed a wide fosse, the remains of which are perfect at the south-east side; there is a depression at its summit 5 feet deep and about 40 feet across. It has been regarded by some persons as a fortified possession. An examination to be made of this barrow will shortly determine the question. Most probably it will be found from its contents similar to that opened very recently near the Tynwald Hill, or those described by Governor James Chaloner as having been opened by his orders in the north of the island.

From the hill Gramma, a little to the westward of this tumulus and halfway between Port Erin and Fleshwick, we have some remarkable views. Though lying low the hill is so situated as to afford, through the gap in the mountains at Fleshwick, a view of some portion of the country in the neighbourhood of Peel, and possibly, on a very clear day, of the Mull of Galloway, in Scotland, and through the gap of Port Erin a distant glimpse of the Calf of Man, whilst the whole of the southern area of the Isle of Man about Castletown is also visible from it. On the rocky summit of Gramma may be noticed some remarkable glacial groovings and polishings.

Fleshwick.

To reach Fleshwick from the hill Gramma on foot is not difficult, and the distance is hardly more than a mile, passing through two or three farm gates into a narrow road running between Port Erin and Fleshwick. To reach it in a carriage requires some care, as there are a number of small lanes in which it would be impossible to turn, and by which the tourist may be led astray through the ignorance of car-drivers coming from a distance. Inquiry should be made on the spot.

Fleshwick (Norse *Fleskvik*) is a narrow rocky creek formed between the northern extremity of Brada Head and the southern of Ennyn-Mooar, with a small patch of

gravel and boulder clay at its south-eastern extremity. It forms a refuge for small fishing boats in all winds except a north-west. The short valley leading down to it is beautifully green, and the hillocks of the boulder clay are covered with a short turf, wild thyme, and harebells. At low water a short ramble may be made along the rugged base of Ennyn-Mooar. It is a spot which, though not very easy to reach, ought not to be missed. The pedestrian will find, after toiling up the south-eastern face of Ennyn-Mooar, and then passing along the crest of it, an easy access to the scenery in the neighbourhood of the Niarbyl and Dalby, whence he can make his way to Peel, the distance from Fleshwick Bay to Peel not being more than 8 miles.

On leaving Fleshwick and returning nearly to Rushen Church, the tourist should take the north-easterly road towards Colby, passing Ballachurry, where, on the posts of the garden gate and under the rookery, are placed two stone cannon-balls which were fired from one of the forts of the Dardanelles into H.M.S. "Superb," 75, in 1806. Shortly after this he passes Ballagawne, on the right hand, whence a road leads down direct to Mount Gawne and the sea-shore. Continuing, however, eastward by the inland road, he reaches Bell Abbey (not an abbey, but a modern residence so called), near which are some of the mines of the South Manx Mining Company. Next he reaches Colby village. To follow the Colby burn for half a mile from the bridge towards the mountains will well repay the detour, as there is a small but pretty waterfall amongst the trees and some good scenery, though not of a very extensive character. At some distance up it, on the opposite side of the little stream, are the remains of a stone circle, a portion of it having been barbarously removed within the last 15 years.

Continuing eastward for a mile he comes to Arbory Church and the poor parsonage-house by the roadside. The parsonage-house was built by Bishop Wilson, who, on a vacancy occurring in the benefice, supplied the church himself for a year, riding over from Bishop's Court, and applying the proceeds to the erection of this homely

vicarage. There is little worthy of note in the church. The old octagonal Romanesque font lies disgracefully exposed on the north wall of the churchyard. In the Lords' Book for 1505, in the Seneschal's Office, Kirk Arbory is called St. Columbus; and Sacheverell tells us that the church is dedicated to St. Columbus, and, following Chaloner, that the name of the parish Arbory is derived from the "number of trees arbourlike." It is more probable that the church is under the invocation of St. Cairbre, a disciple of St. Patrick, since in the oldest map of the island (that given in Chaloner) the parish is called *Kirk Kerebrey*, which has easily been corrupted into "Kirk Arbory." In the "Rotuli Scotiæ," 29th year of Edward I., we have the following letter of presentation to the living: "Alan of Wygeton (Whithorne, in Galloway) has letters of presentation to the vacant benefice of St. Carber, in Man, in the gift of the king on account of the land of Man being in the king's hand."

Pleasantly situated on the hillside just above the church is Parville, the property of the family of Quirk. Three hundred yards eastward of the church a road turns up on the left hand, one branch of which shortly leads over the mountains to Peel, and the other to Grenaby and the northern parts of the parish of Malew.

Still keeping on the road eastward, and, after a turn, crossing the burn, he comes upon some relics of the ancient Friary of Bechmaken, Bemaken, or Bimaken. It belonged to the order of Grey Friars, and was founded in 1373. The chapel, which is the only portion of the Friary now remaining, is converted into a barn, the windows and doors of which have a Third Pointed character. Of the old mill of the monks there are now no remains but the sluice. A short account is given of its effects and appurtenances, in the Rolls at the Augmentation Office, Carlton Ride, at the time of its dissolution, 34, 35, 36 Henry VIII.

Hence there are two roads into Castletown, distant $2\frac{1}{4}$ miles. That to the right hand leads by Balla Norris and Balla Keign into the Castletown and Port St. Mary Road by the shore, forming the junction near Balladoole;

the other conducts by Ballown into the Castletown and Peel Road, which it meets a little to the north of Malew Parish Church. The latter road is the more picturesque and pleasant. The entire drive from Rushen Church to Castletown, excepting the portion between the Friary and Malew Church, is along the upper edge of the drift gravel, keeping the boulder clay on the left hand. The boulder clay in the neighbourhood of Arbory Church contains abundantly the boulders of the South Barrule granite, of which many farm-buildings have been built; and we thus have an indication of the direction in which the drifting current came, and it agrees with that of the glacial scratchings on the rocks in and about Poolvash and Castletown Bays.

The tourist might also return to Castletown by turning up the hill by the road on the left hand, between Parville and the Friary. This will lead him to Grenaby, where he will come upon a well-wooded valley through which the Silverburn has cut its way, and where the old mill and the contiguous bridge form nice subjects for the sketch-book. After ascending the hill again from Grenaby towards Ballahot, in Malew parish, he may turn aside to the right hand to visit the remarkably small Treen chapel at Chibber Vondy. The pedestrian would do well to follow the course of the Silverburn all the way down to Castletown from Grenaby, as it presents a great variety of most lovely views.

Excursion 6.

South Barrule; the Foxdale Mines; Hamilton Waterfall; the Tynwald Hill; Cronk-y-Keehill-Lane.

Leaving Castletown by Malew Street, the tourist passes White Stone, Big Meadow, and Malew Church, and ascends the hill by the Ballahot quarries and over Athol Bridge. He has then a long ascent of 3 miles to the 6th milestone on the Peel Road, which is 692 feet above the sea. The Manx say of this road and its continuation beyond Ballacraigne to Kirk Michael, "*Ugh! tagh breesh my chree!*" i. e. "Oh! but it breaks my heart!"

South Barrule.

The ascent of South Barrule may easily be made by turning to the left hand off the main road to Peel a little beyond the 6th milestone, and keeping along the north-eastern face of the mountain past the flagstone quarries to the Cross Vein Mine, belonging to the Foxdale Mining Company. Here the carriage must be left, and the remainder of the distance to the top of the mountain, about three-fourths of a mile, must be accomplished on foot or on horseback.

The view from the top of South Barrule is very fine, its elevation being nearly 1600 feet above the sea-level. The spot was selected by the officers of the Trigonometrical Survey of Great Britain for the erection of their instruments for connecting the triangulation of the British Isles.

Well might the great Earl of Derby, in his letter to his son preserved in Peck's "*Desiderata Curiosa*," exclaim, "When I go on the mount you call Barrule, and but turning me round can see England, Scotland, Ireland, and Wales, I think shame so fruitlessly to see so many kingdoms at once (which no place, I think, in any nation that we know under heaven can afford such a prospect of), and to have so little profit by them!"

On the northern side of the summit of Barrule, we meet with traces of ancient fortifications, enclosing an irregular area of about 22,000 square yards. Here was a military post in former times, of considerable importance, whence the mountain had the name of Ward-fell. Its Norse name was Vard-fjeld. The present Manx name, Barrule, may be derived either from *baare*, "top," and *coyl*, "an apple;" or from *baare*, "top," and *rouail*, "wandering," i. e. "rambling point," or "wild mountain."

The geologist will be struck with the fact that blocks of granite from the granite boss on the south-eastern side of the mountain have been raised to the very top of Barrule, i. e. forced nearly 800 feet in perpendicular height above the spot where the granite is *in situ*. Boulders of

the granite and of the quartz accompanying it may be traced continuously from Dun Howe to the summit of the mountain, distant 2 miles, also along the ridge of the Round Table to the top of Cronk-na-Irey-Lhaa, and they occur abundantly on the western side of the mountain-range. There is one block of granite weighing about 2 tons on the western side of South Barrule, and within 60 feet of the top. Mr. Charles Darwin explains this remarkable phenomenon by the hypothesis that the whole island, during the glacial period, sank down into the sea, and the blocks of granite, frozen into ice-floes, were stranded at different heights, and were left there on the subsequent re-emergence of the land.

Foxdale Mines.

The tourist, after returning into the Peel Road, may visit the Foxdale Mines, leaving the carriage at the little wayside inn three-quarters of a mile beyond the 6th milestone. The geologist will be interested by tracing the metamorphism of the schists by the granitic boss of Dun Howe.

On regaining the carriage and descending the hill towards Peel, the tourist will note at Hamilton Bridge, half a mile beyond the inn, a pretty waterfall on the left-hand side of the road. In rainy weather a torrent of water is poured over a ledge of clay schist into a rocky hollow. The height of the fall is about 30 feet.

The road hence becomes more interesting as it approaches St. John's. Slieauwhuailan rises up precipitously on the left hand; the opposite side of the valley is formed by Kenna. In front the Curragh Glass (*i. e.* blue pool) extends across the landscape, in the centre of which St. John's Church is a striking object. On the right-hand side of the road, on the banks of the streamlet, there are the ruins of an ancient Treen chapel.

The northern face of the mountain Slieauwhuailan sinks down rapidly at an angle of 45 degrees into the Vale of St. John's. In the days of superstition it was customary, as noticed in Chap. IV. p. 22, to roll down this precipice, in a

spiked barrel, those suspected of witchcraft. The cruelty of those days has passed away, but not altogether the superstition. Fourteen years ago a farmer in the vicinity of Peel lost one of his cattle by disease. To detect the evil eye, or avert its malice, he determined on a cow-fire. With turf, coals, and gorse, a fire was kindled in the centre of the road, upon which the entire carcase of the cow was placed. But an after-thought delayed proceedings awhile. The hide had been sold to the tanner, and an entire sacrifice was deemed essential. The hide was sent for, the purchase-price refunded, and then the holocaust was made. (See "Manx Sun," Oct. 2, 1847.)

Within the last year, also, a similar act of superstition occurred in the same neighbourhood. Dr. Oliver and Dr. Oswald, of Douglas, had instituted some archæological researches in a tumulus which stands on the estate of Balla Keeihll Moirrey, near the Tynwald Hill, on the road to Rockmount from Peel, and had made a discovery of human remains in one of the stone cists. The farmer who tills the land seems to have been struck with some sudden fear as to the result of this daring invasion upon the concealed mysteries of the ancient mound; he therefore made a fire and burnt a heifer, in order that his cattle might henceforth be safe from any bewitching influences.

Tynwald Hill.

Nine miles from Castletown, across the Curragh Glass, is Ballacraigne Inn, on the high-road to the north, and thence it is half a mile to St. John's Church. A nearer road, however, to St. John's, and more picturesque, though not quite so good, lies along the base of Slieauwhuailan, and the tourist may take this road to the Tynwald Hill by turning off to the left hand just before entering on the flat. This will make the distance from Castletown to Peel 11 miles; by Ballacraigne it is 12. The Tynwald Hill (called also Cronk-y-Keillown, *i. e.* St. John's Church Hill) is a point of the greatest interest in the Isle of Man, connecting in a remarkable manner the present with the past. Hither, for the last 400 years at least, have the people gathered to

hear the laws by which they should be governed. Here in the midst of the British dominions, far apart from its parent source, is found the last remains of the old Scandinavian *Thing*, which, for the protection of public liberty, was held in the open air, in presence of the assembled people, and conducted by the people's chiefs and representatives. The history of the Manx *Thing* court remarkably illustrates that spirit of freedom and that political ability which animated the men who in ancient times emigrated from Norway and the rest of the Scandinavian north. (See "An Account of the Danes and Norwegians in England, Scotland, and Ireland," by Professor J. J. A. Worsaae, p. 296.)

The mount forming the Tynwald Hill, which is almost in the centre of the island, is said to have been formed of earth brought hither from each of the parishes of the island. The circumference at the base is 240 feet, and it rises by four circular platforms, each 8 feet higher than the next lower. The width of the lowest platform is 8 feet, that of the next 6 feet, that of the third 4 feet, whilst the diameter of the topmost is $5\frac{1}{2}$ yards. The sides of each of these platforms slope considerably outwards, and are not perpendicular, and steps are cut in them on the eastern side, by which the ascent is made. The whole is covered by a short turf. Formerly it was fenced round by a wall and had two gates, the vestiges of which remained when Robertson visited the island in 1794.

On the 5th of July in each year (the eve of Old Midsummer-day and of the feast of St. John the Baptist) a tent is erected on the summit of this mound, and preparations are made for the reception of the officers of state for the promulgation of the laws which have been passed since the last Tynwald meeting. The Lieutenant-Governor, attended by a body-guard and an officer bearing the sword of state, is met at the Church of St. John the Baptist by the Bishop, Clergy, Keys, and chief officers of the Government. They there first attend divine service, after which a procession is formed to the Tynwald Mount.

The ceremonies then to be observed on arriving at the

hill are stated in the *Lex Scripta* of the Isle of Man, as having been given for law to Sir John Stanley in 1417, in the following words:—

“Our doughtfull Lord and gracious,—This is the constitutions of the ould tyme, the wth we have seene in our dayes, how yo^u shalle be governed upon yo^r Tynwald dayes. First, yo^u shall come thither royally and in y^r royall arraye as a kinge ought to doe by the prerogatives and royalties of the land of Man; upon the Tynwold sitt in a chaire covered wth a royall cloth and quishines, and y^r vissage unto y^e east, yo^r swoard before yo^u, houlden wth the pointe upwardes, yo^r barones sittinge in their degree beside yo^u, and y^r benified men and y^r demesters sittinge before yo^u, and yo^r clarkes and yo^r own knights, esquires, and yeomen in wynges about yo^u in their degree, and the worthiest men in y^e lande to be called in before yo^r demesters, if they will aske any thinge of them and to heare the governance of yo^r land, and yo^r will, and the comones to stand wthout in a circle in the folde, and the 3 reliques of Man there to be, before yo^u in yo^r presence, and three clarkes bearing them in their surplusses. And then yo^u shalle make be called in before (you) the More (of) Glanfaba, and he shall call in the Crowners of Man, and their yardes in their hands wth their weapons over them, sword or axe, and the more (Moares) that be of every sheading. Then the cheefe, that is the More of Glanfaba, shall make proclamacon upon lyfe and lyme that no man make any disturbance or stirringe in the tyme of the Tynwald, moreover no risinge make in the kinge’s presence upon paine of hanging and drawinge. And then yo^u shall lett yo^r Barons and all other acknowledge yo^u to be their Kinge and Lorde.”

One portion at least of the ceremony has long ceased to be observed, i. e. that of “three clarkes in their surplusses” bearing “the three reliques of Man.” What has become of these “reliques”? In one of the Rolls, 32 Henry VIII., preserved in the Augmentation Office, Carlton Ride, London, giving an estimate of the value of the property of Rushen Abbey prior to its dissolution, we read amongst the “Jocalia” the two following items, which may have

been two of these reliques, viz. "One hand and one bysshope hede," perhaps reliquaries in the form of a hand and bishop's head. The principal proceeding in the present day is the proclamation, first in Manx and then in English, of the new-made laws or Acts of Tynwald, by the coroner of Glenfaba sheading, he having first *fenced the court*.

After this ceremony the members of the legislature return to the Chapel of St. John's, there to affix their signatures to the acts, and transact any other necessary business.

"The first Tynwald court we read of was held at Kirk Michael, on the hill of Reneurling (Cronk Urleigh) in 1422. Originally it appears not to have been confined to any particular parish or place, but to have assembled wherever most convenient to the people. Thus in 1429 it met at Keeihll-Abbane in Baldwin, and the following year was held between the Buttes of Castle Rushen. In 1577 it was removed to St. John's, where it still remains." (See Dr. Oliver's "*Monumenta*," vol. iv. of Manx Society.)

The name Tynwald, written in the "*Chronicon Manniæ*" *Tingualla*, is the same as the Thingwall of Iceland and the Danish Thingvöllr, which is derived from the Scandinavian term *thing*, a court of justice, or popular assembly,—as seen in the English word "*hustings*," i.e. assembly of householders, and in the name of North, East, and West Ridings (i.e. Tri-things or third divisions) of Yorkshire, and formerly of Lincolnshire,—and *völlr*, a "field" (Icelandic), or *vold* (Danish), a bank or rampart. The Danes have left the names of Tingwall in the Orkneys and Cheshire, and of Dingwall in Ross-shire.

The Church of St. John the Baptist was erected 12 years ago. It is built throughout of the light-coloured granite of South Barrule, which has the appearance of freestone, but with greater durability. Though not without some architectural faults, it is a great advance on the previous churches of the isle. It is in the form of a cross, without aisles. A trigonal apse projects from the chancel, and it has a western tower with spire and south porch, and also an open timber roof. The style is Early Decorated. There is also a lych gate. In the south-west corner, outside the church,

is a Runic monument with some beautiful cable-work, and an inscription almost illegible, but which appears to be

“ INOSRUIR : RAIST : RUNAR : THSER : AFTIR : ”

i. e. “ Inosruir engraved these Runes to ” N.N.

Mr. Kneale reads the first word “ *Ina svtr*,” Ina the Swarthy.

Cronk-y-Keeihll-Lhane.

About 200 yards from the Tynwald Mount, on the left-hand side of the road leading to Glen Mooar, is an ancient barrow or tumulus. The first discovery of interest in it was made 12 years ago, when the road was being deepened and made wider. A fine quadrangular stone cist was then broken into. The tomb consisted of four upright stones, with a large cap stone overhanging. The floor was paved with small pebbles, but, excepting a little black mould, nothing was discovered therein. The tomb is now visible in a perfect state by the roadside. About 50 yards to the westward of this tumulus a second was shortly afterwards opened by Frank Matthews, Esq., H.K., in which were found a battle-axe, spur, some bones, and a quantity of glass beads, and some other ornaments, with a piece of rock crystal. These were placed in the hands of the late Professor E. Forbes, who deposited the beads, rock crystal, and ornaments in the Museum of Practical Geology, Jermyn Street, London, where they now are.

Further researches in this neighbourhood were made in the course of last year by Dr. Oliver and Dr. Oswald, of Douglas, and another tumulus, about half a mile further westward, called Cronk-y-Keeihll-Lhane, on the estate of Balla-Keeihll-Moirrey, near Ballalough, was opened. In this were discovered three stone cists. The first of these was empty, in the second was a skull which disappeared immediately on exposure to the air, and in the third there were two skeletons entire, with the remains of a third. This cist was very perfect, 6 feet 4 inches in length, and 2 in breadth at the top. It was completely filled with a very fine drift sand, to which must be ascribed the preservation of the remains, which lay due east and west. Both skeletons

were on their sides, the cheek of one resting upon that of the other. On removing one of the skulls it was found to have belonged to a man past the middle age of life, as the parietal sutures were obliterated. Adhering to it were a few grey hairs. The skull had been cleft by the blow of some sharp instrument, probably sword or battle-axe; by the side of this incision was the mark of a second indentation in the bones, which had most likely preceded the fatal blow. The cranium was of the true Celtic type. In the mound is buried a Runic stone, which has not yet been deciphered.

In the neighbourhood of the Tynwald Hill, two great battles are recorded as having been fought, the one between the brothers Reginald and Olave, in 1229, for the sovereignty of the island, in which Reginald was slain; the other in 1238 between Laughlan, Regent under Harold, on the one side, and Dufgal, Thorkel, and Malmore, sons of Niel, and Joseph, deputies of Harold, on the other. (See "*Chronicon Manniæ*," pp. 30 and 33.) Victory declared for the party of Laughlan, and Joseph, Dufgal, and Malmore were slain. Laughlan afterwards perished in a storm on the coast of Wales.

In the alluvial gravel in the Valley of Glen Mooar were discovered, 30 years ago, some fine specimens of the *Cervus Megaceros*, or great Irish Elk, of which the remains are abundant on the Isle of Man.

Proceeding a mile and a half towards the west, the tourist comes to the New Cemetery of Peel, and then, a mile further, enters the venerable old town of Peel.

CHAPTER IX.

PEEL AND ITS ENVIRONS.

PEEL TOWN, or Peel (in Manx *Purt-ny-Hinsey*, i. e. the Harbour of the Island or Holme which adjoins it), was anciently called Halland, Holene, and Holme Town. It is

situated at the mouth of the River Nebb, its harbour being sheltered by the little rocky islet called St. Patrick's Isle or St. Patrick of the Peel (to distinguish it from St. Patrick's Isle in Jurby parish), on which were built the Castle and Cathedral which have given it notoriety.* It is the chief resort of those engaged in the herring fishery on the west side of the island, but has hardly any export trade, and (if we except ship-building) no manufactures. Peel is in the parish of St. German; its streets are narrow and irregular, but there are two good hotels, the *Peel Castle* in the Market-place, and the *Marine* near the Pier. It possesses a well-endowed Mathematical and Naval School; the Church (St. German's) stands near the harbour.

There is not much to interest a stranger in the singular old town itself. It greatly reminds us of the Scotch fishing towns of the Northern Highlands. Being chiefly built of the old red sandstone of the neighbourhood, it bears a warm tinge about it, especially at sunset on a bright summer's evening, and with its ruined Castle and Cathedral on the adjacent island, its gables set awry, and a crowd of herring-boats, with the various appurtenances of the fishery lying about, presents to the artist many nice subjects for his brush or pencil. There is a pebbly beach to the north of the town, and some fine sea-worn caves in the Old Red Sandstone which will afford occupation during a few hours. The pebbles consist chiefly of madrepores, red and grey cornelians, with agates and jaspers.

The Old Red Sandstone is a mere patch of a mile and a half in length, and perhaps half a mile in breadth. It is of considerable thickness, dipping rapidly seaward, and originally bore on the top of it, at Craig Mallin, a fragment of the Carboniferous Limestone, which has been removed and burnt into lime. Probably the limestone occurs a little way out at sea, and from it are derived the pebbles containing Carboniferous fossils, which we find on the shore. Near Llergydhoo the Old Red Conglomerate or sandstone is seen to rest unconformably on the upturned edges of the claret-

* It is also called by the Manx Peel Hengey, from *peeley*, a pile or fortress, and *chengey*, a tongue or spit of land.

coloured schists of the Lower Silurian or Cambro-Silurian age.

The Castle and Cathedral.

St. Patrick's Isle (connected, within the last century, by a causeway with a spur of the Horse Hill to the south) is about 5 acres in extent, and contains within its area, in addition to the ruins of the Cathedral of St. German, those of the ancient Church of St. Patrick, a fine specimen of a Round Tower, with many civil and ecclesiastical buildings, and a large mound or tumulus in the centre. It may be reached by a boat, or by stepping-stones at low water. The whole area is surrounded by embattled walls 4 feet thick, flanked at irregular intervals with towers. The east end of the Choir of the Cathedral forms part of the defence in that direction. The erection of these walls is attributed to Henry, the 4th Earl of Derby, in 1593, under the direction of his son, the Hon. William Stanley, Governor of the Isle in that year, who was subsequently 6th Earl of Derby. Bishop Wilson states (*History*, p. 355) that Thomas, Earl of Derby, encompassed the Castle with a wall and other fortifications; but an order preserved in the *Lex Scripta* of the Isle of Man, dated February 18th, 1593, issued from Lathom House, directs that the two garrisons of Castle Rushen and Peel should again be erected. If fortifications had previously existed at Peel, it seems probable they would have been destroyed by Robert Bruce in 1313. At any rate, the walls cannot be as old as the Cathedral; for it is hardly likely that Bishop Simon would have erected his beautiful choir so as to range evenly with, and form part of, the walls of a fortress.

The Cathedral is cruciform, with a central tower, but without aisles or porches. The style is partly Early English and partly Decorated, with some admixture of a Norman character. It is said to agree in the main with the architecture of the cathedral church at Trondjem (Drontheim), a circumstance well accounted for by the connection known to have subsisted between the See of Sodor and Man and that archiepiscopate. Simon, who became Bishop of Sodor and Man in 1226, erected the Choir, which is evidently the

oldest portion of the building. The east window is a small plain, unequal triplet, with an interior drip-stone. On the north side of the Choir are five plain lancets, and under them two arched recesses, which may have contained tombs or have been sedilia. The south side of the Choir has the same arrangement, excepting that under the fourth window there is a door leading down to the crypt by a passage concealed in the wall.

The length of this crypt is 34 feet and the breadth 16. It is barrel-vaulted, with diagonal ribs, the latter springing from thirteen short pilasters on either side, and is lighted by a small aperture under the choir east window. It is beginning to fall, and is much blocked up with rubbish.

The central tower, which is short and low, has a squat belfry turret, rising at the south-western angle to a height of 66 feet. A heavy corbel table runs round the transepts. The north transept arch of the tower is Early Decorated, and the southern and western arches are also Decorated, though apparently somewhat later. The east and north windows of the north transept appear to have been Decorated, with two lights; underneath the north window is a plain door. The west window of this transept was a Decorated lancet. In the south transept the south window is of two lights, with a second window of two lights above it in the gable: they are not in the middle of the transept, but rather to the east. The east window also of the south transept is not in the centre. There is also a lancet window on the west side, and under it a door, the principal entrance to the Cathedral, having on the left hand inside a circular benatura, and on the opposite wall is a bracket for an image.

The nave is of ruder workmanship throughout, but Decorated, with two blocked windows on the north and on the south; there are four arches of construction, with four two-light obtuse-headed windows in them. There may have been a south aisle, or an intention of erecting one.

The walls are built of all kinds of stone, chiefly, however, Old Red Sandstone and Clay Schist. In the nave on the south side is inserted an old Runic monument bearing the following inscription, which is broken and imperfect:—

"... US : THENSI : EFTIR : ASRITHI : KUNU : SINA : DUTUR :
UTR RAIST"

i.e. (A. B. erected) this (cr)oss to Asrith, his wife, the daughter of Oter; (C. D.) carved (the Runes).

The following are the principal dimensions of the building* :—

	ft.	in.
Internal length of the choir	36	4
" " of the nave	52	3
" " of the tower, from east to west	25	11
<hr/>		
Total length of Cathedral, inside . . .	114	6
Total width at intersection of the transepts .	63	3
Height of choir wall, and of nave . . .	18	0
Thickness of the walls	3	0

The crypt appears at all times to have been used as a prison for political, civil, and ecclesiastical offenders. "Dame Eleanor Cobham, Gloster's wife," was confined here in the 15th century, though Shakspeare is guilty of an anachronism in sending her hither for banishment under charge of Sir John Stanley.

Sir *John* Stanley died in 1435; but, from the events detailed in the 2nd Part of Shakspeare's play of "Henry the Sixth," the scene evidently lies between the years 1445 and 1455, when Sir *Thomas* Stanley was Lord of the Isle of Man. The marvel-loving Waldron says that, ever since Dame Eleanor's death "to this hour, a person is heard to go up and down the stone staircase constantly every night as the clock strikes twelve. The conjecture is, that it is the troubled spirit of this lady, who died as she lived, dissatisfied, and mourning her fate."

We read also that Thomas, Earl of Warwick, in the reign of Richard II., was banished hither in 1397, probably through the influence of Sir William Scroop, afterwards Earl of Wiltshire, who was at that period King of Man, having purchased the island from Sir William Montacute,

* A detailed account of the Cathedral will be found in a highly valuable paper, by the Rev. J. L. Petit, M.A., in the "Archæological Journal," No. 9, p. 49; and in the "Ecclesiological Notes of the Isle of Man and the Orkneys," by the Rev. J. M. Neale, p. 29.

Earl of Salisbury. On the downfall of Richard, the Earl of Wiltshire was beheaded, and the Earl of Warwick set at liberty by the Duke of Lancaster, afterwards Henry IV.

In later times, Edmund Christian, who had been Lieutenant-Governor of the Isle in the days of the 7th Earl of Derby, confounded by Sir Walter Scott with his nephew "Illiam Dhone," was confined and died in Peel Castle. The circumstances were these. In 1643 Edmund Christian was sentenced by the Earl of Derby to be imprisoned, and to pay a fine of 1000 marks. In 1651 he was released by Colonel Duckenfield. In 1660, after the Restoration, he was remanded to Peel Castle, but was permitted, as an indulgence, to plead to a suit relative to property in September, 1660, after which he was sent back to his prison, where he died at the beginning of the year following. He was one of the Christians of Ballakilley, in Kirk Maughold, and in the register of that parish we have the following entry, where the date 1660 should be read as 1660-61 :—

"Edmund Christin, sumtime captaine at y^e sea, and afterwards for a time Governour of y^e Isle of Man, departed this life in y^e Peele Castle, being a prisoner there for sum words spoken concerning y^e Kinge (Charles I.) when y^e great difference was betwixt King and Parliament. He was committed by James, Earle of Derby, being then in this isle, and John Greenhalgh, Governour; and afterwards buried in Kirk Maughold Church, where he was baptised. Was buried January y^e 22, 1660."

The Cathedral was in part roofed in a century ago, and Bishop Hildesley was installed in it. It is no credit to that prelate or his predecessor, the venerable Wilson, that they allowed the building to fall into such a state of ruin. Bishop Wilson used the lead for roofing the Church of St. Patrick, it having been granted to him for that purpose by an Act of Tynwald of the 20th October, 1710. A stained glass window, containing the arms of the island (the three legs) and the monogram of Archbishop Parker, which had been inserted in the choir in the days of Queen Elizabeth, was probably about this time taken to Norway, but was subsequently returned to the Isle of Man, to Bishop Criggan,

and is now in the possession of the family of the late Clerk of the Rolls.

In the middle of the green sward which has overspread the area within the Castle walls, is a pyramidal rectangular mound with a ditch about it. Each of the four sides measures 70 yards. Its use is unknown; it may have been a Scandinavian fort, thrown up about the beginning of the 11th century, but it is more probably older.

To the west of it, on the highest point of the island, is one of those remarkable Round Towers so well known in all accounts of Irish antiquities, and of which we have two examples in Scotland. It is built almost wholly of Old Red Sandstone regularly laid in courses, with the wide jointing filled in with coarse shell-mortar of extreme hardness. Its height is about 50 feet, circumference near the base 44 ft. 6 in., and the internal diameter 5 ft. 9 in. At the lower part of the tower there is a door facing the east, the base of which is 6 ft. 9 in. above the ground, to which access must have been had by means of a ladder. Four square-headed apertures near the top face the cardinal points, and one other is seen lower down on the north-west or seaward side. The top has been battlemented.

To the east of the round tower, and between it and the Cathedral, are the remains of the old Church of St. Patrick, which has the same orientation as the Cathedral. The material of this building is Clay Schist, with a little intermixture of the Old Red Sandstone forming the arches and coigns. The masonry is irregular and wide-jointed, the mortar softer than that of the round tower. The windows and doors are circular-headed, the voussoirs being very thin and deep. There is a bell-turret for two bells on the west gable. The lower portion of the east window has been taken out, and there is a partition wall erected in the place of the rood-screen.

There are vestiges of many other buildings within the area of the Castle walls. The Guardhouse is near the entrance. The remains of the Armoury may be seen a little to the south of St. Patrick's Church. Upon the sale of the island to the British Crown many matchlock muskets and other

ancient arms were removed thence. There were in 1774, in the cellar of a house in Peel, several guns which had been removed from the Castle. Their bore measured a foot in diameter. They were formed of bars of iron laid close together, and hooped with thick iron rings. Several had no breech, but had been loaded behind with a chamber.

Bishop Rutter, who had been archdeacon during the Commonwealth, and a firm friend of the 7th Earl of Derby, and adviser to his son, was buried within the precincts of the Cathedral. The brass plate which had been placed on his tomb disappeared many years ago; but was recovered in 1844, being found in a well near the sally-port of the Castle. It is now preserved at Bishop's Court, and bears upon it the following quaint inscription drawn up by the Bishop himself:—

“In hac domo quam a vermiculis
accepi (confratribus meis) spe
resurrectionis ad vitam,
jaceo Sam., permissione divina
Episcopus hujus insulæ.

Siste lector: vide et ride
Palatium Episcopi !

Obiit xxx die mensis Maii, 1663.”

The story of the spectre-hound, or black dog of Peel Castle, is thus told by Waldron:—

“They say that an apparition, called in their language the *Moddey dhoo*, in the shape of a large black spaniel with curled shaggy hair, was used to haunt Peel Castle, and has been frequently seen in every room, but particularly in the guard-chamber, where, as soon as the candles were lighted, it came and lay down before the fire in presence of all the soldiers, who at length, by being so much accustomed to the sight of it, lost great part of the terror they were seized with at its first appearance. They still, however, retained a certain awe, believing it to be an evil spirit which waited to do them hurt, and for that reason forbore swearing and all profane discourse while in its company. But though they endured the shock of such a guest when all together, none cared to be left alone with it. It being the custom,

therefore, for one of the soldiers to lock the gates of the Castle at a certain hour, and carry the keys to the captain, to whose apartment the way led through the church, they agreed among themselves that whoever was to succeed, the ensuing night, his fellow on this errand, should accompany him that went first, and by this means no man would be exposed singly to the danger; for the *Moddey dhoo* was always seen to come out from that passage at the close of day, and return to it as soon as the morning dawned, which made them look upon this place as its peculiar residence.

“One night a fellow being drunk, and by the strength of his liquor rendered more daring than ordinary, laughed at the simplicity of his companions; and though it was not his turn to go with the keys, would needs take that office to testify his courage. All the soldiers endeavoured to dissuade him; but the more they said the more resolute he seemed, and swore that he desired nothing more than that the *Moddey dhoo* would follow him as it had done the others, for he would try whether it was dog or devil. After having talked in a very reprobate manner for some time, he snatched up the keys and went out of the guard-room. In some time after his departure a noise was heard; but nobody had the boldness to see what occasioned it, till the adventurer returning they demanded the knowledge of him; but loud and noisy as he had been at leaving them, he was now become sober and silent enough; for he was never heard to speak more; and though all the time he lived, which was three days, he was entreated by all who came near him either to speak, or, if he could not do that, to make some signs by which they might understand what had happened to him, yet nothing intelligible could be got from him, only that by the distortion of his limbs and features it might be guessed that he died in agonies greater than is common in a natural death. The *Moddey dhoo* was however never seen afterwards, nor would any one attempt to go through that passage; for which reason it was closed up and another way made. This accident I heard attested by several, but especially by an old soldier, who assured me that he had seen the *Moddey dhoo* oftener than he had hairs on his head.”

EXCURSIONS IN THE NEIGHBOURHOOD OF PEEL.**Excursion 1.**

Glen Meay; Dalby and the Niarbyl.

Leaving Peel by the southern road, the tourist soon crosses the silvery Nebb River, which gathers its waters from Slieauwhuaillan and the St. John's Valley, where it receives as a small tributary the Rhennass River. A mile and a quarter from Peel he reaches the Parish Church of St. Patrick, consecrated by Bishop Wilson in 1715. The parish had previously been for some time united with that of St. German.

A good road lies somewhat inland, having the lofty Horse Hill and Corrin's Hill between it and the sea. On the top of the latter stands a tower called Corrin's Folly, built as a mausoleum for himself by an eccentric tailor of Peel. It forms a very useful landmark on the western coast of the isle, being visible at a great distance out at sea, and also from Jurby Point and the Calf of Man, extreme points of the Isle of Man. At a distance of a mile and a half further on, and about 3 miles from Peel, the road forks, the branch on the right hand leading down to Glen Meay, Dalby, and the Niarbyl, and the other on the left hand to the romantic vale of Glen Rushen.

Glen Meay.

The name Glen Meay (Vale of Luxuriance) suggests by itself ideas of beauty, which are sustained by the abundance of low wood which covers its sides down to the sea. A glorious cascade, which is fed by the waters coming down from the mines in Glen Rushen, tumbles over a rock 30 feet in height into a dark pool, the southern bank of which is shaded by chestnut, ash, and hazel, the northern bank being an almost perpendicular rock beautifully festooned with ivy, with here and there a bush of holly springing from the crevices. On the banks above it are some pretty peeps of the sea through the surrounding foliage.

At Balelby, near Dalby, is a tumulus. From excavations made in it eight years ago, and the weapons discovered,

it appears to be of the iron age, the latest of the modes of burial in tumuli. It is probably of Scandinavian origin.

Dalby and the Niarbyl.

A little further on is Dalby (Norse *Dalabær*, "Dale village"), with a schoolhouse serving as a chapel of ease in St. Patrick's parish. Two miles from Glen Meay the tourist comes to the Niarbyl Point, where are some interesting caves. In Lhag-ny-Keeihlley Glen, at the foot of Cronk-na-Irey-Lhaa, is an old ruinous Treen chapel, 10 feet long by 6 feet wide, said to be the burying-place of the old kings of Man. He may follow the stream hence by the road which winds up the northern face of Cronk-na-Irey-Lhaa.

By advancing up the glen and then turning to the left, at the boundary between the parishes of Malew and St. Patrick, the tourist might readily ascend South Barrule, if the ascent has not before been accomplished. If the ascent has previously been made, he can still vary the return route to Peel by keeping along the road between Mount Karran and South Barrule, and then, descending into Glen Rushen, reach again the fork of the roads at Glen Meay, and so back to Peel. The total length of this excursion would be about 17 miles. The mountainous portion of the road is not good for a carriage. There are the remains of not less than 12 ancient burial-places in Patrick parish.

Excursion 2.—Glen Helen, and the Rhennass Waterfall.

A pleasant excursion may be made from Peel up Glen Mooar and Glen Helen, the valleys in which the Rhennass River flows. The road lies first in the direction of Douglas, as far as the Ballacrairie Inn (passing the Tynwald Hill and St. John's); it then turns to the left hand towards the north of the island. Another road from Peel into Glen Helen runs by Balla Keeihll Moirrey and Rockmount.

Soon after leaving Ballacrairie Inn and ascending a short hill, the upper part of Glen Mooar opens out, closed towards the north by Rockmount.

There is a manufactory of flannel in Glen Mooar.

The upper part of Glen Mooar runs into Glen Helen, the name of which is perhaps a corruption of *Glen Holene*, i. e. Peel Glen. This glen is richly wooded, shut in amongst lofty hills, with a pretty trout stream flowing through it. The banks are covered with saxifrage, mosses, ferns, foxglove, gorse, and heather in profusion. Elm, ash, and lime clothe the western side, and young plantations of fir on both sides are filling up every available spot on which it is possible for trees to grow. The tourist cannot drive up to the Rhennass Waterfall, but must alight at the foot of Craig Willis, leading to Cronk-y-Voddey (the Hill of the Dog), at the Swiss Cottage and Suspension Bridge at the mouth of Glen Helen proper. A mile and a half by a foot-path up the retired glen will bring him to the waterfall.

This ravine and waterfall are so fine that were they better known they would become great favourites with tourists.

The upper portion of this valley is private property. The owner, who has shown great taste in planting so as to develop and not mar the wild beauties of nature, very liberally allows respectable parties to visit the waterfall. His kindness having in former years been greatly abused by malicious persons, he has been obliged to place some restrictions on indiscriminate visits to the spot.

Instead of returning back to Peel by the same road, the tourist may ascend Craig Willis, and when he reaches Cronk-y-Voddey turn off to the left hand by a road which meets the sea-shore at Ballabooie, $3\frac{1}{4}$ miles from Peel. He then may take the shore-road for his return. The pedestrian might further vary the excursion by not returning down the valley from Rhennass Waterfall, but proceeding further up it, following the stream which falls over the cascade as far as Little London, then taking the road to the left hand over the hill to Cronk-y-Voddey.

Excursion 3.

Kirk Michael by Ballaskyr Waterfall, and Glen Wyllin.

The following route may be either taken as a separate excursion from Peel, or it may be joined on to the last

after visiting Rhennass Waterfall, or the different places may be visited on the way to Ramsey.

Leaving Peel by the north road, at the distance of half a mile the windmill is passed on the right close by Ballaquaine. Shortly after the tourist descends successively into two short ravines running down from the Giant's Fingers, and then just beyond Llergydhoo, after ascending from another ravine, he crosses a spur from the Corvally Mountain running down to Ballabooie Point. Looking back from this spot he has a fine view of the ruins of Peel Castle and Cathedral, the distant eminences of the Horse Hill and Corrin's Folly, with part of Slieauwhuaillan, South Barrule, Karran's Hill, and Cronk-na-Irey-Lhaa, afar off. Close at hand to the east the ground rises gradually to the smoothed outline of Corvally and the Giant's Fingers. Half a mile further on he crosses Glen Cam (Crooked Valley) and enters Michael parish. A mile more brings him to another Glen Mooar, which runs up in the direction of Cronk-y-Voddey, in the upper part of which is the pretty little cascade at Ballaskyr called Spoyt Vane (*i. e.* White Cascade). These glens are all cut through the drift gravel and boulder clay, which forms a fine terrace between the sea and the base of the mountains of an average breadth of a mile. A mile and a half on the road from Kirk Michael to Corvally is the ruinous Treen chapel of Keeihll Pharrik-a-Drumma, *i. e.* "St. Patrick's Church on the Hill."

The description of Glen Wyllin (the last glen which the road crosses), about a quarter of a mile from Kirk Michael, will serve for most of the other ravines which run down from the mountain-range.

The road is carried over a high embankment at the lower part of the glen, with a single arch in the centre allowing the passage of the water brought down from Slieau-ny-Fraughane and Sartyl. At the western extremity of this embankment, a little gate opens to a winding path along the edge of the ravine towards the sea. This path should be followed for about 300 yards in order to reach a point which presents a fine view of the valley, the surrounding

country, and the sea. The foreground is formed of the sloping banks on either side of the burn, covered with a profusion of broom, eglantine, gorse, daisies, veronicas, and, towards autumn, foxglove. The sides of the ravine incline at an angle of 40 degrees, and the breadth of the alluvial bottom averages about 150 yards. In the upper portion of the valley is a pretty group of cottages embowered in trees, with a mill and rustic bridge. There is a magnificent view of the mountains eastward, Sartyl, Slieau-dhoo, Slieau-ny-Fraughane, and Slieau-hearne, with Reneurling, or Cronk Urleigh (the Hill of the Eagle), standing out in front between Sartyl and Slieau-ny-Fraughane.

Reneurling is notable as the place of meeting of all the commoners in Man, convened by Sir John Stanley, 25th August A.D. 1422.

This sequestered, lovely, sheltered nook, Glen Wyllin, has earned for itself, even in this mild climate, the name of the Montpellier of the Isle of Man.

Kirk Michael.

At the entrance to Kirk Michael, on the right-hand side, is the *Ecclésiastical Court House*, a castellated building, and close to it the *Mitre Hotel*. The churchyard of Kirk Michael cannot fail to attract the interest of the visitor, both on account of the great number of Runic monuments, and the graves of Bishops Wilson, Hildealey, Criggan, Phillips, and Mason. The tomb of the first of these, of unpretending character like the good Bishop himself, is situated a short distance from the east end of the chancel of the old church. The parish register contains the following record:—"The Right Reverend Father in God, Dr. Thomas Wilson, Lord Bishop of Sodor and Man, buried near the east gable of the church, March 11th, 1755." The tomb bears on it this inscription: "Sleeping in Jesus here lieth the body of Thomas Wilson, D.D., Lord Bishop of this isle, who died March 7th, 1755, aged 93, in the 58th year of his consecration. This monument was erected by his son, Thomas Wilson, D.D., a native of this parish, who, in obedience to the express command of his worthy

father, declines giving him the character he so justly deserves. Let this island speak the rest."

In the wall which remains of the chancel of the old church is an inscription stating that the whole of the chancel was rebuilt at the sole expense of Dr. Thomas Wilson, son of the Bishop, in the year 1776. The new church was built in the episcopate of Bishop Ward, A.D. 1835.

There are no less than seven Runic monuments or fragments of monuments in or about the graveyard of Kirk Michael.

The tall monument on the right-hand side at the entrance of the churchyard bears the following inscription in Runes, carved along the edge of the stone from the bottom upwards :—

"JUALFIR : SUNR : THURULFS : EINS : RAUTHA : RISTI :
CRUS : THONO : AFT : FRITHU : MUTHUR : SINO :"

i. e. "Joalf, the son of Thorolf the Red, erected this cross to his mother Frida :"

The cross, which was dug up more than 100 years ago in the Vicar's glebe, is beautifully carved with elaborate knot-work and sculptured with various beasts of the chase and domestic animals.

On the north side of the gate, partly buried in the wall, is a cross bearing somewhat of the Irish character, with a harper, dog, stag, and two rudely carved human figures carrying weapons. The inscription is remarkable, as it contains only Celtic names engraved in a dialect and character differing from the rest of the inscriptions now found on the island.

The inscription is much worn and in places somewhat uncertain, though the reading perhaps may be,

"NIAL : LUMKUN : RAISTI : CRUS : THANA : EFTIR : MAL :
MURU : FUSTRA : SON : OK : DOTIR : DUGALS : KONA : OS :
ATHISI : ATI :"

i. e. "Niel Lumkun erected this cross to Malmor, (his) foster-son, and the daughter of Dugald the Keen, whom Athisi had (to wife)."

Professor Münch of Christiania reads *Mal* for *Nial*, and *Lufkals* for *Dufgals*, and translates, "Mal Lumkun and the daughter of Lufkal the Keen, whom Athisi had to wife, raised this cross to Malmor, his foster-father." It was mentioned in the last chapter that a son of Niel, by name Malmor, together with his brother Dufgal or Dugald, fell in the battle at Tynwald Hill in 1238. We may believe that this monument is in some way connected with that event, and that Niel, the father of Malmor and Dugald, joined with the daughter of Dugald in erecting the cross to the memory of the slain.

On the south side of the gate, on the wall is another beautiful cross, interesting from the circumstance that the maker's name is given, and the statement that he was the artist of most of the crosses of that era in Man. There are no figures on the cross, but some elaborate interlacings. The inscription, extremely plain, is,

"MAIL : BRIGDI : SUNR : ATHAKANS : SMITH : RAISTI :
KRUS : THANO : FUR : SALU : SINI : SIN : BRUKUIN : GAUT :
GIRTHI : THANO : AUK : ALA : IMAUN :"

i. e. "Malbrigd, son of Athakan, (the) smith, erected this cross for his soul, but his kinsman Gaut made this (cross) and all in Man."

Several fragments of crosses are also built into the churchyard wall. One of them has simply remaining the Runes,

"KRUS : THAN : AFTIR :"

i. e. "this cross to." Another bears the inscription,

"SUAK : RISTI : CRUS : THNA : EFT : RUMUN :"

i. e. "Suag erected this cross to HROMON," and the other fragment the letters NT.

The first name Suag is uncertain, and may be Svig or Grim. We have the name Grim or Grims on the fragment of another beautifully carved cross in the vestry of the church, in an inscription the sole remains of which are

"GRIMS : INS : SUARTA :"

i. e. "Grims the Black." Near Bishop Wilson's tomb is a

finely carved cross without inscription, but bearing four singular dragon-shaped animals with knotted tails.

There are several very delightful walks in the neighbourhood of Kirk Michael, both up into the mountain-range and down towards the sea. The two glens Balleira and Tronk are similar in character to Glen Wyllin, previously described. A bridle road crosses the mountain pass into Druidale, and so on to Injebreck and the Baldwin Valley, forming the shortest road hence to Douglas.

Excursion 4.

Excursion from Kirk Michael to Bishop's Court and Ballagh.

Bishop's Court.

About 2 miles beyond Kirk Michael is Bishop's Court, the palace of the See of Man and the Isles from time immemorial. We have historical evidence that it was the residence of Bishop Simon, the builder of the choir of Peel Cathedral, as early as 1230. It appears in Chaloners as in part a castellated building. It bore the name of Orry's Tower, and is said to have been surrounded by a moat. Considerable alterations have been made in it in modern times. The see having been vacant 5 years, Bishop Wilson on his arrival found the episcopal palace almost a ruin. One of his first works was the repair of the building. His own simple account of the place is: "A good house and chapel (if not stately yet convenient enough), large gardens and pleasant walks, sheltered with groves of fruit and forest trees." The avenue of elm-trees to the north of the palace is said to have been planted with his own hands. Walking in this avenue after evening prayers, in his 93rd year, on a damp day at the close of winter, he caught the cold which terminated in his death. His coffin was made from the trunk of a tree which he had set in the earliest days of his episcopacy. His memory is still held in great reverence both on account of his singular and exalted piety, his earnest endeavours for the spiritual welfare of the people intrusted to his charge, and also for the great temporal and civil blessings which he

conferred upon the island during his episcopacy of more than 57 years. The Act of Settlement of 1703, which has been termed the *Manx Magna Charta*, was granted mainly through his interest with the Earl of Derby. His "Constitutions and Canons Ecclesiastical," which became statute law, having received the assent of the Keys and the Lord of the Isle, and having been proclaimed on the Tynwald Hill on the 6th day of June, 1704, were so highly approved of by Lord Chancellor King, that he said of them that "if the ancient discipline of the Church were lost it might be found in all its purity in the Isle of Man."

His benevolence was so remarkable that it was said that he kept beggars from every door but his own. Meeting one day a poor man in rags, he gave him money to buy a coat. Shortly after, seeing him in the same ragged condition as before, he inquired the cause, asking also what he had done with the money. The man, who had spent it in drink, replied, "Why, my lord, you see I bought with it a warm lining, but I am in want of an outside yet." Upon another occasion, having ordered a cloak to be made by his tailor, he gave directions that it should be made plain, with merely a button and a loop to fasten it. "But, my lord," said the tailor, "what would become of the poor button-makers and their families if every one thought in that way?—they would be starved outright." "Do you say so, John?" replied the good Bishop; "why, then button it all over, John."

In 1735, when attending a levee of Queen Caroline, where several prelates were in attendance, the Queen turned round and said, "See, here, my lords, is a bishop who does not come for a translation." "No, indeed," replied the Bishop, "I will not leave my wife in my old age because she is poor." He had before this refused English bishoprics at the hands of Queen Anne and George I.

The chair of Bishop Wilson, together with that of his successor, Hildesley, is still preserved at Bishop's Court.

Considerable additions and improvements were made to the palace in the episcopates of Bishops Murray and Short.

A new "memorial chapel" has been erected very recently by the present Bishop.

Ballaugh.

A streamlet flows through the grounds of Bishop's Court into Glen Tronk. From Orry's Head to the north of the dale, a fine view is gained of the Great Curragh and the whole of the northern flat area of the island. The village of Ballaugh (Balla Lough, or the Village of the Lake) lies in a hollow to the east of the Head. It has 2 churches, one built in the early part of this century in the midst of the more populated portion of the parish; the other, the old church, which has recently been well restored, is on the sea-shore. It is dedicated in honour of St. Mary.

In the old churchyard will be found a beautifully carved Runic cross, bearing the inscription in Runes,

"THORLAIBR: THORIULB: SUNR: RAISTI: CRUS; THONA: AIFTIR: ULB: SUN: SIN:"

i. e. "Thorlaf, the son of Thorjolf, erected this cross to his son Olave."

In a marl-pit on the farm Balla Terson, in this parish, was discovered the skeleton of the *Cervus Megaceros*, or great Irish Elk, presented by the Duke of Athol to the Hunterian Museum. These marl-pits occupy basin-shaped depressions in the drift-gravel terrace which once connected the Isle of Man with the surrounding countries. They are overlaid with peat, in which are frequently found trunks of trees, and also stone axes and other relics of the ancient inhabitants of the island.

The tourist may either return to Peel by way of Kirk Michael, Cronk Urleigh, Craig Willis, and Ballacraine, or continue his route to Ramsey by the road skirting the base of the mountains. The abundance of foliage is a great addition to the scenery. Ravensdale and Sulby Glen may be visited on the way.

CHAPTER X.

RAMSEY AND ITS ENVIRONS.

RAMSEY (in Norse *Hrafnäs*) is a busy town rapidly increasing in population, and in loveliness of situation it rivals if it does not surpass Douglas.

Its fine sands extend a mile southward to the mouth of Ballure Glen, and northward 4 miles to Point Cranstal. The Sulby River, at the mouth of which it stands, is the largest in the Isle of Man, receiving the waters of the northern mountains and of a great portion of the Lezayre Curragh.

To the south the noble North Barrule rises up to a height of nearly 2000 feet, from which Sky Hill (anciently called Scacafell) is thrown off to the north-westward, so as to shelter the town from the more powerful gales. The neighbourhood, also, is richly wooded.

St. Paul's Church, erected in 1819, stands near the centre of the town. An ancient Treen chapel, rebuilt in 1640 by Bishop Parr, and again by Bishop Wilson in 1747, and restored in 1850, stands a little out of the town in Ballure Glen. The parish church is at Kirk Maughold, 2 miles from Ramsey. A building on the Sandy Road, in the parish of Lezayre, is used as a chapel of ease for that portion of Ramsey which lies on the north side of the Sulby River.

In Parliament Street, not far from the newer St. Paul's, is the *Court House*, where the Northern Deemster, the Vicar-General, and the High Bailiff hold their courts, and public business is transacted. In Waterloo Street are the Presbyterian Kirk and the Wesleyan Chapel.

The Ramsey and Isle of Man Steam-packet Company's Offices are at the entrance to the Pier. The *Albert* and the *Mitre* are the principal hotels.

Ramsey is mentioned in the earliest records of the

island, and has been the scene of many interesting events in Manx history.

In A.D. 1077 Godard Crovan, after two repulses, succeeded on a third attempt, by the stratagem of concealing 300 men in the woody declivity of Scacafell, in making himself master of the island. In the engagement which took place Fingal, the king of the country, fell, and with him Sygtryg McOlave, King of the Danes in Dublin.

There are the remains of a Danish encampment at the mouth of Ballure Glen.

In 1154 Olave, King of Man, was assassinated by his nephew Reginald near the harbour of Ramsey, and in 1156, during the night of the Epiphany, a sea battle was fought in Ramsey Bay between Godred Olaveson and Somerled, the Thane of Argyll, which led to the division between the two of the sovereignty of the Sudereys and Man. Somerled made a second attack on the island in 1158, at the same place, and defeating Godred, the latter was obliged to fly from the island to the Court of Norway.

From Chaloner we learn that the 7th Earl of Derby, "in the time of the troubles," erected fortifications about the Point of Ayre, and mounted some guns at Ramsey. It does not appear that they were sufficient for the protection of the place, for in 1645 a band of pirates landed at Ramsey and plundered the country, and in 1651, after the execution of the Earl of Derby at Bolton, the Parliamentary forces under Colonel Duckenfield appearing in Ramsey Bay, the Manx surrendered to them at once, merely stipulating that they should enjoy "their lands and liberties as they had aforetime."

Off Ramsey Bay lies the bank called King William's Bank from the circumstance that the Prince of Orange was nearly wrecked upon it in 1690 when proceeding to the battle of the Boyne.

After the defeat of the French Admiral Thurot by Captain Elliott, off the north of the Isle of Man, in 1760, the captured vessels were brought into Ramsey Bay. The following letter, addressed by Captain Elliott to Mr. Cleveland, dated Ramsey, 29th February, 1760, gives interesting particulars of the engagement:—

"SIR,—Please to acquaint the Right Honourable my Lords Commissioners of the Admiralty that on the 24th instant I received information at Kinsale from His Grace the Lord-Lieutenant of Ireland, that there were three ships of the enemy at Carrickfergus. The same evening I sailed with His Majesty's ship under my command, together with the 'Pallas' and 'Brilliant,' in quest of them. I made the entrance of Carrickfergus on the evening of the 26th, but could not get in, the wind being contrary and very bad weather. On the 28th, at 4 in the morning, we got sight of them and gave chase. About 9 I got up alongside their commodore (off the Isle of Man), and in a few minutes after the action became general and lasted about an hour and a half, when they all three struck their colours. They are the 'Marshall Belleisle,' of 44 guns and 545 men, including troops, Monsr. Thurot commander, who is killed; the 'La Blonde,' of 32 guns and 400 men, commanded by Captain La Kayce; and the 'Terpsichore,' of 26 guns and 300 men, commanded by Captain Desraudais. I put into this road to repair the ships, who are all much disabled in their masts and rigging, the 'Marshall Belleisle' in particular, who lost her boltsprit, mizen mast, and main yard in the action, and it was with great difficulty we prevented her sinking. Enclosed is an account of the killed and wounded on board His Majesty's ships.

"I am, &c.,

"JOHN ELLIOTT.

		Killed.	Wounded.
Eolus	. . . . .	4	15
Pallas	. . . . .	1	5
Brilliant	. . . . .	0	11

"N.B.—I find it impossible to ascertain the number of the enemy killed and wounded, but by the best accounts I can get they amount to about 300."

Thurot fell early in the engagement as he was cheering on his men. His body was thrown overboard, but afterwards cast ashore near the Mull of Galloway, at Mochrum, and subsequently interred in the graveyard of Kirkmaiden.

The Mayor of Carrickfergus was on board the "Marshall

Belleisle" when taken off the Isle of Man. Admiral Thurot had brought him off as a hostage, in order that an equal number of French prisoners with those taken at Carrickfergus should be sent to France.

The bowsprit of the "Belleisle," 2 yards in circumference, which was struck off in the action, came ashore near Bishop's Court, and was erected by Bishop Hildesley as a trophy in the grounds of the palace, on the top of an ancient tumulus, which he named Mount Eolus.

EXCURSIONS IN THE NEIGHBOURHOOD OF RAMSEY.

Excursion 1. — Ballure Glen; the Albert Tower.

A short pedestrian excursion may be made among the woods, hills, and glens to the south of Ramsey.

Proceeding along the Laxey Road about a mile, we come to Ballure Bridge. Wandering from this spot westward up the richly wooded Ballure Glen towards Claughbane, a rugged ravine extending a couple of miles into the wilds of North Barrule, we take a zigzag path to the right hand, which conducts us amongst the rich plantations upon the height overlooking the town of Ramsey. We emerge at length on a fine terrace stretching towards Sky Hill, on which is erected the Albert Tower, in commemoration of the visit of the Prince Consort to the spot on the 20th of September, 1847. The tower, a square castellated building, was erected in 1848. The panorama from this tower is very fine. The town and bay of Ramsey lie below at our feet; Glen Aldyn, at the base of Sky Hill, is to the west; Ballure Glen, with Maughold Head, at some distance to the south-east. In front the great Curraghs, with the parishes of Bride, Andreas, Jurby, and Lezayre. Then the grand mountains of the Scotch coast appear 30 or 40 miles off to the north, and the mountains of Cumberland to the east, and to the north-east are the low shores of the Solway Frith. The view is closed to the south by the range of North Barrule, sending down its rugged ridges on all sides, and forming most picturesque valleys.

We may prolong our walk along the ridge to Sky Hill,

and descend by a winding path near the stone quarries into Glen Aldyn, at the opening of which is Milntown, belonging to the family of Christian. A ramble up this glen presents to us scenery of the greatest beauty.

The total length of this excursion will not exceed 5 miles, and may be made much shorter if we choose to descend at once from the Albert Tower into the town of Ramsey, by the restored Treen chapel in the woods.

Excursion 2. — To Maughold, Kenna, and Ballaglass Waterfall.

Leaving Ramsey again by the Laxey Road and passing Ballure Bridge, a quarter of a mile further, the road branches into two, that on the right hand leading direct to Laxey along the eastern face of North Barrule and Slieau Lewaigue, the other conducting down the hill to Port Lewaigue and Port-le-Voillen. Port Lewaigue is a lovely creek in the southern part of Ramsey Bay. A small spur running out from Slieau Lewaigue forms a natural breakwater about 500 yards in length, and, extending in a north-easterly direction, shelters the little creek from those winds to which Ramsey Harbour is exposed. Port-le-Voillen lies on the other side of the spur, between it and Maughold Head, and is a picturesque retreat. As the tourist ascends the hill again from Port-le-Voillen to Kirk Maughold, he will notice, on a bank on the left-hand side of the road, a singular monumental cross, in height 5 feet, and breadth 2 feet 8 inches. In the head are five raised hemispherical pellets. It was removed hither some years ago from the middle of a field in the neighbourhood, where it had served as a rubbing-post for the cattle. The material is New Red Sandstone, of which several crosses in the northern parishes, of a post-Scandinavian date, have been made.

Entering the village, the tourist will observe on the village green, at the entrance to the churchyard, on the left hand, a remarkable pillar-cross, still bearing traces of singular beauty, but much weather-worn from its exposed situation and the material (New Red Sandstone) of which it is made. The cross consists of three parts — a basement of

3 unequal steps, a slender octagonal shaft 4 feet 10 inches high, and an entablature or capital consisting of 2 quadrangular blocks of stone fastened together with iron cramps and lead. The lower portion of the entablature has 4 shields, one on either face. The first shield is charged with the Three Legs of Man (the arms of the island after the Scottish conquest, thus proving the date of the cross later than 1270). The shield opposite to this bears a ring and cross enclosing a cinquefoil. On the third shield is a chalice, and the fourth, opposite to it, bears an open book with a tassel hanging from it. From this lower portion of the entablature, which is square, springs the real rood, quadrangular, but having two of its faces broader than the other two. One of these faces has a sculpture of the Crucifixion, the figure of our Blessed Lord being naked, with arms extended. The opposite broad face bears a group of the Virgin and Child. Both these sculptures, carved with much force, are in deeply recessed canopies richly crocketed. The third face bears in the lower portion a kneeling figure, with hands uplifted in the attitude of prayer, which has, by some fanciful people, been represented as St. Bridget receiving the veil from St. Maughold. Above this figure is a sculpture of leaves surmounted by a shield, the carving of which is indistinct, but apparently charged with bars and oak leaves. The fourth face, opposite to the kneeling figure, has, in the lower part, oak leaves surmounted by a shield bearing a rose, and under the shield some indistinct foliage.

This cross appears to have been erected in memory of an ecclesiastic of the latter part of the 13th or beginning of the 14th century. Opposite to it, on the right hand of the entrance to the churchyard, is a more ancient monumental slab of whinstone. It is carved on both faces, and on the edges, with some remarkable interlaced work, human figures, and grotesque animals, including a man on horseback. A large Latin cross with a glory occupies the whole of one face, a similar cross taking up a partition in the upper half of the opposite side.

The Church of St. Maughold and its precincts have been invested from the earliest times with the attributes of pecu-

liar sanctity, originating, no doubt, from its connection with one who has been regarded as next to St. Patrick, the apostle of Christianity in the isle. The legend of this saint, who has been variously named Machutus, Macfield, Machilla, Machaldus, Magharde, and Maughold, is that, having been a robber and murderer, he was converted by St. Patrick and baptized. Desirous of withdrawing from the scenes of his former lawlessness, by the advice of St. Patrick he embarked in a frail boat made of wicker-work covered with hides, and committing himself, under the guidance of the Almighty, to the direction of the winds, was at last cast ashore at the headland in the Isle of Man which still bears his name. Devoting himself then to a life of severe religious discipline and the earnest propagation of the Christian faith, the fame of his sanctity spread far and wide. Tradition affirms that St. Bridget came hither to receive from his hands the veil of perpetual virginity, and on the death of Romulus, A.D. 498, he was chosen Bishop of Man by general consent.

There have evidently been a great number of remarkable monumental crosses erected in this churchyard in former times, many fragments having been discovered even recently. Amongst those remaining is a plain wheel-cross, 3 feet 6 inches in height and 2 feet 6 inches wide, at the south side of the church. At the west end, lying on the ground, is another large double wheel-cross, 7 feet long and 2 feet 4 inches wide. On a heap of stones in a corner of the churchyard a fragment of a large cross of rude workmanship was discovered in 1854, and is now in the museum of King William's College. Many stones built into houses and used as steps and lintels in barns about Kirk Maughold churchyard, bear traces of sculpture, but much worn.

In making repairs in the church last year, no less than 5 crosses or fragments were found: two of them were steps to the gallery, one of which has the figures of two monks seated on either side of a cross; the other is decorated with knot-work. Another is a lintel above the chancel east window, about 6 feet long, which has on it a grotesque figure of a man and of a monstrous animal with large eyes and feet and a protuberance on the head, bearing somewhat of the charac-

ter of the animal named an elephant on the singular crosses in the north-east of Scotland. The Maughold crosses have more of a Scotch character than any others on the Isle of Man. Two other fragmental crosses were found on the top of the west gable, and a sixth in the churchyard. The horse-trough near the gate is an ancient sarcophagus taken out of a grave some years ago. In another grave were discovered, 70 or 80 years ago, two Norwegian swords.

The church appears to be one of the oldest on the island, of the true Manx type, 72 feet long by 17 broad, and corresponds, as we might have anticipated, with Irish and early British churches. It has a chancel and nave without any architectural division, a western porch, with western bell-turret for one bell, which is rung from the outside. The western porch is Romanesque, shallow, and waggon-vaulted, the arch rising from two square pillars. The edge of the waggon-head vaulting is worked into a kind of nail-headed ornament. The chancel is Decorated. The east window is a three-light Decorated (of later insertion), with cinquefoiled lights.

In making the recent repairs, it was found that the walls were made up of a conglomerate of mud and sand-mortar, with the materials of a rude ancient building; there were the fragments of freestone arches scattered through the walls, as well as perfect arches, and on a level with the ground were several small square holes similar to loopholes, and reminding us of the singular square holes in the ruined Church of St. Trinian.

The old Romanesque font, a circular basin without a pedestal, which for some time lay on the ground outside the west porch, has been restored to its place in the church. The churchyard is 5 acres in extent, probably one of the largest in the British Isles.

From the Church of St. Maughold the tourist may visit St. Maughold's Head. This grand pile of rock rises with a fine sweep from the valley lying between Port-le-Voillen and Port Mooar, and then sinks precipitously into the sea from a height of nearly 500 feet. Veins of ironstone and masses of quartz rock, intruded amongst the twisted and

gnarled schists, give a variegated appearance to the north-eastern angle of the precipice, with red and white streaks upon a grey ground.

On the north-eastern side of the headland the famous well where the Bishop is said to have baptized his disciples bursts out. A soft green sward clothes a few rods of ground round about the spring. Close by, scooped out of the rock itself, is the Saint's Chair. The water of this well has always been esteemed for its sanative properties, and is said to be particularly beneficial when drunk by persons sitting in the Saint's Chair. Annual pilgrimages to it are still made by the natives on the first Sunday in August, and bottles of the water are conveyed away as specifics in the diseases of men and cattle.

Leaving Kirk Maughold, the tourist descends by the road leading by the head of Mooar Creek, or Port Mooar, to Ballaglass Waterfall. The Kennay or Corna river here descends from the eastern side of North Barrule, by a splendid cascade through the twisted clay schists, into a rocky hollow richly variegated with wild plants.

Climbing the opposite hill to the south-east, at Ballachorry he comes upon a remarkably fine stone circle called Castle Chorry (or Castle Ree Orry), from the notable Orry (Erik?), King of the Isle of Man in the 10th century. The immediate district is wild in the extreme, with grand views reaching to the mountain-range, and along the coast from Maughold Head to Laxey.

About a mile further he enters upon the main road from Ramsey to Laxey, near the hill called the Barony, once belonging to the religious foundation of St. Bee's in Cumberland, but exchanged with the family of the Christians (to whom it now belongs) for property more convenient near to St. Bee's. The hill of the Barony, called sometimes the Dhoon (anciently Rynkurlyn), rises upwards of 600 feet above the level of the sea, and is a mass of granite of a more compact character than that of South Barrule, approaching to the condition of a syenite, small particles of hornblende being substituted for the flakes of mica which appear in the granite of the south of the island. The Dhoon

granite extends south-westward into Slieau Ree and towards the mining district of Laxey, and has probably contributed to the richness of the mineral veins in that locality. A ruinous Treen chapel, *Cabbal Keeihll Vail*, may be seen on the Barony.

The Dhoon River flows down a wild glen, once named Toftar Asmund, and falls into the Bight of Dhoon, near the Little Carrick. A schoolhouse and church have been recently erected in this outlying portion of the parish of Maughold, affording great accommodation to the scattered population of the district.

The return to Ramsey (6 miles) will be made by the inland road, which goes winding in and out amongst the outlying glens of the mountains.

Excursion 3. — From Ramsey to Bride, Andreas, and Jurby.

Crossing the stone bridge at the west end of the town over the Sulby River, the tourist enters the parish of Lezayre. Passing out on the Sandy Road, and proceeding northward by the Windmill, on the left is a large barrow or tumulus, named Cronk Aust, *i.e.* East Hill. Hence the road inclines towards the coast, and a small ravine in the Pleistocene sands reaches down to the Dog Mills. From this spot to Point Cranstal there is a grand development of the boulder clay and Pleistocene sands, rising in some places to a height of more than 300 feet above the sea. The geologist will visit the cliffs, where he will find, in quiet sandy hollows in the boulder clay or washed down to the foot of the cliffs, a series of very rare fossils, amongst which the *Fusus Forbesi* (so called from the late Professor E. Forbes, who found the first specimen on the spot) and the *Nassa monensis* are most worth gathering. At Port Cranstal, a small recess to the north of Point Cranstal (called in the old maps of the island Shellack Poynt), the telegraphic cable connecting the Isle of Man with St. Bee's in Cumberland is landed. The wires are continued to Ramsey and Douglas, but are not yet extended to Castletown.

The road again turns inland from the Dog Mills, winding about the sand and loam hills, which are bare of trees, but produce excellent crops.

Five miles from Ramsey is Kirk Bride Church, situated in a wooded hollow looking towards the Point of Ayre. The east window is square-headed, with two lights. There are two windows on the north and two on the south side of the chancel; those in the nave are modern. The church as a whole is Decorated, with many alterations. Over the chancel door is a rude sculpture, 2 feet square, cut in a block of New Red Sandstone, representing Adam and Eve in Paradise with the forbidden tree. The living is a rectory in the gift of the Crown.

The red sandstone, so frequently used in the churches in the north of the island, seems to have been obtained from the large blocks or boulders, several tons in weight, in the drift series, probably conveyed hither by icefloes or icebergs from the shores of Cumberland and Scotland in the glacial period. The large boulders of harder materials, such as red limestone, greenstone, porphyry, granite, and syenite, found on the shore and in the boulder clay of the cliffs, frequently present traces of glacial action.

Opposite the churchyard gate, in the wall on the other side of the road, is a tombstone of early date, though later than the 12th century, bearing a cross of singular construction. On an eminence at Shellack is a stone circle, called Cronk-ny-Vowlan, with an internal tumulus. The view of the Scottish coast and Cumberland mountains is very fine, and, looking back southwards, the grand rounded outlines of the northern mountains of Mona present themselves to view. A low flat district stretches out hence to the Point of Ayre, on which is the northern lighthouse of the Isle of Man. The Point of Ayre is the nearest portion of the Isle of Man to any of the surrounding coasts, being 16 miles from Burrow Head in Scotland. On the way to the Point of Ayre Lighthouse a small piece of water, called Balla Moar Lough, lies on the left hand of the road.

Amongst the notable things of this parish may be mentioned an ossified man, who died in the beginning of the present century. The process of ossification went on through many years of his life, his whole body, excepting one or two of his toes, becoming perfectly rigid. After his death many

medical men endeavoured to obtain possession of the body as an anatomical curiosity, and they ultimately succeeded in carrying it off from the churchyard of Andreas, where it had been interred, and it was placed in the museum of Dr. M'Carthy, of Dublin.

From Kirk Bride Church we may turn south-westward to the Church of Andreas. The living is a rectory held in conjunction with the archdeaconry. The church itself is an erection of the present century, little better than a barn. It contains within it a marble font, once belonging to Philip I. of France, which at the breaking out of the Revolution in 1789 fell into the hands of a Manxman, who presented it to the parish church of Andreas. There are two Runic monuments of some interest in the churchyard and at the entrance to the churchyard gates. That in the churchyard, not far from the entrance, is sculptured on both sides in a very rough manner, and appears to be a bad imitation of Gaut Björnson's crosses. It is deficient in the glory generally placed round the arms of these Scandinavian crosses, but on both sides there are small circles placed in the junction of the arms as representatives of the same. In addition to the crosses inscribed on either face of the slab, we have a series of rudely drawn animals, on one side—a goat, boar, horses, and sheep—and at the base the figure of a woman on horseback, perhaps the Arinbjörg named in the inscription; on the other side the animals are carved with more vigour, representing a hunting scene, viz. a man on horseback, and a hound of the true Irish type seizing on a deer. There are also a collar'd boar with curly tail, a cow, and some other animals not readily made out.

The inscription along the edge, read from the bottom upwards, in old Manx Runes, is—

“SAND: ULF: EINS: SUARTI: RAISTI: CRUS: THONA:
AFTIR: ARIN: BIAURK: KUINO: SINO:”

i.e. “Sandulf the Swarthy erected this cross to his wife Arinbjörg.”

The first four words may be read “SANT: ULF: EINS: SUARTI:” *i.e.* “Saint Olave the Black.” There was an Olave

the Black, King of Man, in 1188, but he can hardly be the person here referred to.

Just outside the church gates on the Green stands a tall, but very much worn and defaced cross, the work of Gaut Björnson. The carving on one face is completely obliterated. The other has remains of beautiful knot-work, which we can fill up by analogy. The inscription also along the edge is greatly defaced, the central portion being alone legible, thus:—

“ CRUS: THANA: AF: UFAIG: FAUTHUR: SIN: IN:
GAUTR: GIRTHI: SUNR: BIARNAR: (CUBCULI P) ”

i. e. A. B. “erected this cross to his father Ufeig, but Gaut Björnson (Gaut, the son of the Bear) made it.”

The last words are uncertain in reading and rendering.

In the ancient maps of the island we have three lakes, occupying different parts of the Great Curragh. One, the Malar Lough, received the waters of the Sulby River, which flowed out again into Ramsey Bay. Another was in Ballaugh (Balla-lough, the Village of the Lake), and flowed out to the sea by the Kallhane. The other was in Andreas, giving out its waters northward by the Lhane Mooar, where King Orry is said to have landed. The name *Lhane* seems to be derived from the Celtic *glan* or *lan*, “a sea-shore or margin of a stream.”* In the “Chronicon Manniæ” and more recent documents we have mention made of the Lake of Mirescogh, or Myreshaw, one half of the fishery of which was granted to Huan (or John) Hesketh, Bishop of Man, by Thomas, Earl of Derby, in 1505. There were three islands in this lake, and in 1176 Godred Olaveson granted one of them to Sylvanus, Abbot of Rievale (on which to build a monastery), in expiation for his having married Fingala, daughter of Muirheard, King of Ireland, without the proper rites of the Church. (See p. 83, *supra*.) In after times this was transferred to the Abbey of Rushen. It seems most probable that the Malar Lough was a part of the older lake of Myreshaw, as the limits of the Church lands, given in the “Chronicon,” are stated to “descend by the river Sulaby to the wood of Myreshaw,” and in the old

* The Cronk-na-Keeihll-Lhane, near Peel, was so named from the sea formerly running up into the St. John's Valley.

maps the Sulby River is represented as running into the Malar Lough. One of the islands in the lake was used as a state prison, mentioned in the "Rushen Chronicle."

In the parish of Andreas are several tumuli. One called Cronk-ny-Dooiney (Man Hill) is at the foot of Cronk-Narrai-Shage (the Hill of the Watch-by-day). Another, called Cronk Ain, is at Regaby, not far from Cronk Aust. A third is at Ballavarry, not far from Andreas Church. At Ballachurry, north of St. Jude's Church, belonging to a district in the parish of Andreas, is a fortified camp or earthwork, said to have been erected in the time of the Commonwealth by the Parliamentary troops; but it was more probably formed by the great 7th Earl of Derby shortly previous to that time, Chaloner stating that he "made a fort in the midst of the island, generally held to be of no consequence." It consists of an internal rectangular area, 144 feet long by 120 feet wide, at the corners of which are four bastions, the tops of which are about 48 feet square, all constructed of the earth which has been thrown up out of the ditch which surrounds the encampment.

The excursion may be prolonged westward into the parish of Jurby (Jorabyr or Ivorby, *i.e.* Ivar's village), but it contains little to merit attention, if we except a large white quartz erratic boulder near the church, lying on the drift gravel, and, in the garden of the vicarage, a singular fragment of a Runic monument, bearing upon it the figures of a raven, a female figure and warrior in kilt or shirt of mail, and a broken inscription, which reads thus:—

" RU : SUN : IN : ONON : RASTI : AFT : FAITHUR
BR "

i.e. " Ro's son; but Onon erected it to his father's brother."

In a corner of the churchyard on the ground is the fragment of another Runic monument of rude workmanship, but containing some singularly interesting figures.

In a ruinous Treen chapel at West Nappin, not far south of Jurby Church, a Runic monument forms a lintel over the window. It is uncertain whether it contains any Runes. Close by is the tumulus of Cronk Mooar, with a large grey stone at the top.

Excursion 4. — From Ramsey to Sulby Glen and Sneafell.

The next and last excursion will be to the summit of Sneafell *via* Sulby.

Starting by the western road from Ramsey, just at the turn leading on to the bridge over the river (which is not crossed), the tourist enters the extensive parish of Lezayre—a parish 7 miles in length from north to south, and 5 miles in width from east to west, and touching 8 of the 17 parishes of the Isle of Man. To the north of it are the parishes of Andreas and Bride. A small portion of it reaches the sea to the north of Ramsey, and then is bounded eastward by Maughold and Lonan. To the south it reaches down to Braddan, and on the west it is bounded by Michael, Ballaugh, and Jurby. It includes the loftiest mountains in the isle, and the largest river (the Sulby) has its course entirely within its boundaries. If we except the parish of Braddan, in which Douglas is situated, it contains also the largest number of gentlemen's houses.

Passing the mouth of Glen Aldyn, Milntown is on the left hand, and, shortly after, Balla Keeihllingan on the right, and at 2 miles' distance from Ramsey the Parish Church of Lezayre is reached. The church is dedicated to the Holy Trinity, but is generally known as Kirk Christ's Lezayre. "Lezayre" is derived from the Manx *lesh*, towards or belonging to, and *Ayre*, the Ayre, as it lies towards or upon the northern district of Ayre sheading, of which it forms a part. The church is of the earlier portion of the present century, situated amongst luxuriant trees and grand mountain scenery. Just beyond Lezayre Church is Glentramman (*the Vale of the Elder-tree*) on the left hand, and half a mile further a road turns off to the north by St. Jude's, Ballachurry, and Andreas. After passing Ballamona, which lies off the road on the right, the Sulby River is crossed by a bridge nearly opposite Belle Vue, where a mountain road comes down from North Barrule, $4\frac{1}{2}$ miles from Ramsey. Almost immediately the mouth of the Sulby Glen is reached. A singular pile of rock called Cronk-y-Samarck (*the Hill of the Shamrock*) stands out like a sentinel to guard the entrance

to this romantic ravine. The group of cottages, with the mill and the wheel turned by the stream which flows down the glen, the banks of which are clothed with wood, add greatly to the beauty of the spot, and the visitor will be well repaid the toil of climbing to the top of this rocky eminence. A little further is a pinnaced building with pointed windows, used as a schoolhouse on week-days, and on Sundays as a chapel of ease. Immediately after this a mountain road to the left hand conducts the tourist up the Glen of Sulby, and into the heart of the mountain-range. The road winds along the western bank of the stream, and is often cut out of the mountain sides, the rock being a mottled Silurian schist, and presenting new views at every turn. The streamlet eats its way through the rock, at one time forming deep pools, at another tumbling down a cascade. One of these, in the Gliongawne, is of peculiar celebrity. When the farm of Largy Kenny is reached, the tourist must leave his carriage and proceed on foot or horseback to the top of Sneafell (the Snow Mountain), distant a mile. The height of this mountain is 2024 feet above the sea, and it presents views hardly anywhere to be surpassed. Though he does not obtain such views of the Welsh mountains as he had from South Barrule, a nearer and more uninterrupted view is afforded of those of Scotland. At his feet, to the north, lies the long extent of the Curragh and the Ayre, occupying 2400 acres, dotted with its villages and bounded by the range of low hills from Point Cranstal to Blue Head; then, beyond the sea, there are the Scottish giants, and the granitic range of Criffel over Kircudbright. Burrow Head runs out opposite the Point of Ayre, and Luce Bay retreats some 15 miles inland, and is sheltered on its western margin by the Silurian ridge forming the Mull of Galloway. Black-combe, Scawfell, and Helvellyn rise up in the east, and westward the coast of Ireland from Lough Strangford to the south of the Mourne Mountains comes in view, and then the immediate scene, the hills and valleys, rocks and streams, villages and towns (those of Douglas and Castletown), and, on every side, the sea dotted with many sails.

It is a spot on which to review the remarkable history of this gem of the Irish Sea. Its *legendary history*:—the Wizard King, Mannanan Beg-Mac-y-Lheir, at whose bidding the mountains rocked from their foundation, the sea boiled up from its lowest depths, and dense mists enveloping the isle hid it from the discovery of the surrounding peoples;—then the fairies holding their revels amidst the wild mountain glens, the shaggy Phynodderree playing his gambols and working weal or woe for man at his pleasure, or paying his addresses to the “pretty Manx maid, who lived in a bower beneath the *blue* tree of Glen Aldyn;”—then the Dooiney-oie (the Man of the Night) wailing dismally over forest and fell, whilst in every creek and bay on moonlight nights the mermen steal forth and the mermaids are combing their dark green hair. Then again the *half-legendary history*:—the Druid chiefs exercising their mysterious sorcery and the rites of an eastern superstition; the rolling of wheels, enveloped in straw set on fire, down the mountain’s side, whilst in their evolutions were traced the events of the coming year; the Beal-ty’n, or Baal’s fire on Midsummer-eve, the circles (places of worship or burial), and altars stained with human blood. The *civil history*:—the Scoto-Irish, Welsh, Danish, Norse, Scotch, and English kings and rulers; the battles, bloodshed, and treachery; the dark deeds, the grand deeds too, of the roving Northmen; the struggles for the crown; the transfer of the island on five separate occasions, by mortgage or by purchase, from one party to another; the Act of Settlement, the Revestment. Again, the *ecclesiastical history*:—the preaching of St. Patrick and his shipwrecked companions, the baptism of the natives; St. Maughold landing from his coracle, the veneration paid to the robber turned saint; the establishment of the Christian faith; the irruption of heathen Northmen, their amalgamation with the natives and adoption of their religion; the monks of Rushen and of Myrescogh; the rise and fall of the power of the Papacy in the isle; the dissolution of the Abbey of Rushen, and the gradual ruin of the Nunnery at Douglas and of the Cathedral at Peel; the Reformation, the Rebellion, the Restora-

tion; the days of Rutter, Barrow, Wilson, Hildesley, and the blessed fruits of their labours, charitable and religious, continuing even to this our day.

CHAPTER XI.

ANTIQUITIES AND ARCHÆOLOGY.

It will have been learnt from the "itinerary" that the Isle of Man is remarkable for the abundance of objects of archæological interest. A brief review of them is offered in the present chapter. They include:—

Ruins.

The Castle and Cathedral of Peel, with the Church of St. Patrick and the more ancient Round Tower within the walls. The remains of the Abbey of Rushen, at Ballasalla, the abbey last dissolved within the British Isles. The Friary Bechmaken, in Arbory parish. The Nunnery of St. Bridget, near Douglas. The Church of St. Trinian's, on the barony of the Prior of Whithorne, in Marown parish. Treen chapels or oratories, of which each parish contains the remains of three or four at the least, the original number on the whole island having been 180, or one for each of the four quaterlands. Their date is mostly between the 13th and 15th centuries. They were probably connected with family burying-grounds.

Fortifications.

Rushen Castle, at Castletown. Derby Fort, on St. Michael's Isle. The Block House, on Hango Hill. Fortifications, on South Barrule. Earthen forts, at Ballachurry, in Andreas; Castleward, in Braddan; Ferk, in Santon; Balla Nicholas, in Marown; Corvally, in German; and Hango Brough, on Langness.

Weapons.

In 1836 a large iron gauntlet was discovered on the Battlefield of Ronaldsway. Swords have frequently been

found in graves and stone coffins; two in Malew churchyard, two in Kirk Maughold, and another recently in Kirk Braddan. In a tumulus in Glen Meay was discovered, eight years ago, an iron halberd, the traces of the wooden shaft of it lying close by. At Borrane, in Patrick, were found, in a cairn, a basket-handled sword and a battle-axe. A stone axe-head, of green serpentine, was found at Scarlet in 1848, and is in possession of the author; another of whinstone, which was found on a bed of sand under the turf at Ballamona in Lezayre, is now in the museum of King William's College.

Barrows; Cairns; Cists; Stone Circles; Bauta Stones.

These are everywhere most abundant on the island. There have been noted in the "itinerary," examples of the first in Fairy Hill, or Cronk Mooar, in Rushen; Cronk-ny-Marroo, in Santon; Cronk-ny-Vowlan, in Bride; Cronk Aust, in Lezayre; and Cronk-ny-Dooiney, in Andreas.

Of *cairns*, the Cloven Stones of Lonan, in their original state; and Orry's Grave, at Critch Veg, near Laxey.

The farmers not unfrequently plough up *cists*, or low stone graves, containing sometimes black earth or small urns with ashes, as at Ballastole near Ramsey.

Stone circles occur in numbers in every parish, many of which have been referred to in the "itinerary."

Bauta stones (*bauta steinar*), tall uninscribed stones, which the doctrines of Odin taught the heathen Northmen to erect to the memory of the brave, are to be found in various places. Between Mount Murray and Lord's Seat there are two such, and the two called "the Giants' Quoiting-stones," one remaining in a field by the roadside between Mount Gawne and Port Erin, the other above Port St. Mary, in Rushen parish.

James Chaloner, who was one of the Commissioners for governing the Isle of Man under Lord Fairfax, in 1652, in his "Treatise of the Isle of Man," published in 1656, states that "whilst he remained here he caused one of the round hills called barrows to be opened, in which were found 14 rotten urns or earthen pots, placed with their mouths

downwards, and one more neatly than the rest, in a bed of fine white sand, containing nothing but a few brittle bones as having passed the fire, no ashes left discernible."

A few years ago a farmer in the neighbourhood of Peel, having an eye partly to the blocks of stone surrounding it, and partly to the rich mound of earth forming its centre, levelled and removed one of these ancient tumuli. He, like Chaloner, found a number of urns of half-burnt clay, some of which he knocked to pieces, and some of them he placed in his garden as flower-pots, where from exposure they were soon utterly decomposed. No note was made at the time of the arrangement of the contents of this tumulus, so that much valuable information was irretrievably lost.

The stone circles found in the Isle of Man belong generally to the low graves so frequently found in Norway, and whose date, as observed by Professor Worsaae, is of the latest period of heathenism, or what is called the iron age. In the centre of such circles there are sometimes found cromlechs, or slightly elevated mounds, in which are stone chambers which consist mostly of one large cap stone resting upon a number of upright stones, this cap stone being smooth on the under side; the floor of the chamber is paved with pebbles or small flat stones.

The stone circles are either *long* or *round*; the long ones being generally found from 60 to 120 feet in length, and from 16 to 24 in breadth. There are, however, instances of some of these long circles from 200 even to 400 feet in length, and 40 feet wide. The chambers were originally covered with earth, but having become exposed by the action of the atmosphere, and thus presenting the appearance of altars raised in the midst of the circles, the idea has originated that upon these cromlechs, or sloping stones, the Druid priests were wont to offer their human sacrifices.

There are not any very clear traces of these long circles in the Isle of Man. The mound at Keeihll-Lhane, between the Tynwald Hill and Peel, which has recently been opened and found to contain at least three large stone chambers, may have belonged to one of which the surrounding stones

have disappeared. But of the lesser circles there are, as we have seen, abundant examples; and from the entire absence from them, as shown by researches hitherto, of any ornaments or weapons of the stone or bronze period, we may attribute them very safely to the heathen Northmen on their earlier invasion and occupation of the isle; and to such an origin we must ascribe the circumstance of their being mostly found on lofty eminences overlooking the sea, as, for instance, those at Arrogan Mooar, in Santon; Sky-bright, in Malew; on the Mull Hills and at the Chasms, in Rushen; Castle Chorry, in Maughold; Archollogan, in Marown.

The roving Northman could not bear the idea of confinement, and he would have his tomb placed in such a situation that his spirit might come out and look over the wide expanse of his beloved sea, and listen to the roar of the neighbouring breakers and the howling of the winds over the bleak hills around him. Frequently his ship was drawn ashore and burnt along with his remains, or his favourite horse and weapons were buried along with him.

Runic and other crosses, the evidences of Christian burial, are most frequent upon the island. The five upright stones, two of them inscribed with a cross, called St. Patrick's Chair, in Marown, are the most distinct marks we have of ancient British Christianity; and to the same period we may perhaps ascribe the stone found at Santon with the inscription, as it appears, of "*Avitum monumentum*."

As records of the Christian Northmen in the island, we can point to a very great number of Runic crosses still remaining, some of them almost as entire as when they came out of the graver's hands more than 700 years ago, others in a very dilapidated and fragmentary condition, yet bearing traces of rich ingenuity of device and considerable artistic skill. Several of these monuments, as we have seen, bear upon them inscriptions in Runic characters and in ancient Norse dialects.

The total number of crosses of ages between the 11th and 15th centuries still remaining, or of which we have traces, is 49, not including the fine pillar-cross at Kirk Maughold,

or the stone coffin-lid in the garden of Rushen Abbey. They are thus distributed :—

NORTHERN PARISHES. — Michael, 9; Ballaugh, 1; Jurby, 3; Andreas, 2; Bride, 1; Lezayre, 0; Maughold, 10; Lonan, 3. — Total, 29.

SOUTHERN PARISHES. — Rushen, 2; Arbory, 0; Malew, 1; Santon, 1; Braddan, 9; Conchan, 5; Marown, 0; Patrick, 0; German, 2. — Total, 20.

Of these 6 in the northern and 3 in the southern division are probably not Scandinavian, leaving therefore, of true Scandinavian crosses, in the northern parishes 23, and in the southern 17: of these there are in the north 10, and in the south 8, which are inscribed with Runic characters, or, altogether, 18 inscribed stones.

Professor Worsaae, from the limited number of examples of these crosses known to him, and from a wrong division of the districts, was led to conjecture that the Scandinavian influence prevailed to a greater extent in the north than in the south of the island; but it should be borne in mind that whilst many of the old churches in the north of the island have recently been pulled down and rebuilt, in the walls of which for the most part these monuments have been discovered, in the south of the island this has not happened to the same extent, and there may be many built into the walls of the parish churches of Rushen, Arbory, Malew, Santon, and Braddan. Monuments of that kind were found in pulling down the old churches at St. John's and Conchan.

The Runic inscriptions are written in two characters or alphabets (according to Professor Münch, an older and later), differing very slightly from each other, and more closely connected with the Scandinavian than the Germanic or Anglo-Saxon forms of the letters.

On a general review of these monumental remains of the Northmen, we have to note that they are all sepulchral memorials, and not commemorative of any political events. We do not find on them, as on the Irish monuments, any request for a prayer for the repose of the soul of the dead. They contain rude representations of animals of domestic

use and the chase, with musical instruments and weapons of war, and the ornamentation is made up of most beautiful patterns of knot-work, with the interlacings of scale-covered and other monstrous animals. They are peculiar, and have not their exact counterparts in any other place.

Druidical Remains.

Some of the stone circles may have been places of sepulture in the time of the Druids. The large temple at Bradan, of which there are such remarkable traces, probably belonged to them. It is also not improbable that the pile of stones before referred to, known by the name of St. Patrick's Chair, in Marown, was originally erected by them, though subsequently christianized by the incision of crosses in two of the upright stones, on the conversion of the natives from Druidism.

Coins.

A large number of coins have at various times been discovered on the island, but in general they have been disposed of to strangers, and no trustworthy record of them remains. By statute law of the island, 1586, it is ordained that "any treasure whatsoever, being found hidden underground, either within the house or without in the field, or in the thatch of the house, or in any covert place, shall be due to the Lord, by the law of this isle." Coins of Germanicus and Agrippina were found carefully deposited in a square hole, scooped out of a block of freestone, at the corner of the Parade, Castletown, in 1826. But this block formed the base of the Roman altar which we know was brought to the Isle of Man from Cumberland. (See p. 74.) Mr. Train states that in 1835 a large quantity of silver coins was found at Balnabarna in Maughold, and in December, 1842, about 200 silver coins of the reign of the Norman Edward were found in a field near the Howe, Douglas; also a gold noble of the reign of Edward III. discovered in the parish of Onchan at Regaby, which came into possession of the late S. S. Rogers, Esq., of Douglas. In 1828 several silver coins of Edward I. were found in taking down a wall in Marown, and in 1884 the discovery was made of a large

gold coin, supposed to be of the date of Richard Cœur de Lion, in a field at Andreas.

An angel of the reign of Henry VII. was ploughed up in a field in the parish of Arbory in 1847, and is in the possession of the author.

In 1852 a very large and interesting discovery of silver Anglo-Saxon coins of the reign of Ethelred II. was made by a labouring man, lying under a large stone at the top of a hillock near Brada Head, in the parish of Rushen. There were several hundreds of them, mostly broken through the trampling of sheep which had sheltered themselves under the stone. They were at first sold to a watchmaker of Castletown, and the bulk of them he melted down; the remainder came into the hands of Mr. John McMeiken, of Castletown. They are all of the same king's reign, of the *crux* type, but minted at various places, London, York, Bath, Lewes, and Winchester. The obverse in all is the same, viz., within the inner circle the king's bust in profile, regarding the right, the head unfilleted, the bust robed; in front a sceptre surmounted by three pearls. Inscription, "ÆDELRED: REX: ANGLOR." A gold coin of Ethelred II. was found in the north of the island, and another in a mound on the farm of Gordon, in Patrick, a few years ago.

Mr. McMeiken has also the following coins, recently found:—a small silver coin of the reign of Edward II., date 1306, discovered at Ronaldsway; a remarkably perfect coin of the date of 979 (Ethelred II.), found in Rushen parish; another, apparently of Corinthian brass, the size of our present shilling, found in the garden of Rushen Abbey, and bearing the following inscription:—

Obverse—"GOTES: SEGEN: MACHT: REICH:"

Reverse—"HANNS: KRAVINCKEL: IN: NAVR:"

Also a shilling and a sixpence of the reign of Elizabeth, date 1570, found at Castletown.

There is no record of the discovery of Norse or Danish coins, if we except one of Canute said to have been discovered at Castletown.

CHAPTER XII.

BOTANY.

THE following notice of the botany of the Isle of Man is abstracted from a paper furnished to the author by Edward Forbes, Esq., F.R.S., F.L.S., &c. &c., late Professor of Natural History in the University of Edinburgh.

As far as the presence of rarities distinguishes it, the Flora of the Isle of Man is singularly deficient. The rarer species of the plants of Central Europe which are found in the eastern counties of England, are here wanting. There are, again, no traces of the Alpine Flora of Scandinavia, found on the mountains of Scotland, Cumberland, and Wales. There is a deficiency, also, of the Flora of the west of France, found in the south of England and Ireland, and of the Asturian Flora which is characteristic of the hills in the west of Ireland.

The rarer Manx plants belong to the group found in the western parts of Great Britain and Ireland and the western and south-western coasts of Europe.

These are *Sinapis monensis*, *Campanula hederacea*, *Pinguicula lusitanica*, *Euphorbia portlandica*, *Scirpus Savii*, *Radiola millegrana*, *Centunculus minimus*, *Linum angustifolium*, *Carum verticillatum*.

The following are the localities of the plants most worth collecting:—

Scilla verna (Vernal Squill)—the Race-course, Castletown; *Cochlæaria grænlandica*, and other species of scurvy grass, common; *Arenaria marina*, *Plantago maritima*, *Statice armeria* (Sea-pink), *Pyrethrum maritimum*, and *Silene inflata*, abundant; *Crithmum maritimum* (Samphire)—Spanish Head, Cass-na-awin, and other rocks by the sea-side; *Crambe maritima* (Sea-kale)—Dalby; *Lavatera arborea*—the Calf and Spanish Head; *Artemisia maritima* (*var. gallica*)—Kirk Santon; *Rhodiola rosea*—Peel; *Scutellaria minor*, *Scirpus Savii*, *Pinguicula rosea*—Bank's

Howe, Douglas, and moist ravines; *Linum angustifolium*—above Derby Castle, Douglas.

Listera cordata—Sneafell; *Listera ovata*, *Viola lutea*, *Gnaphalium dioicum*, not uncommon; *Empetrum nigrum*, *Rubus saxatilis*, *Salix pentandra*, *Verbascum Thapsus* (Jacob's ladder), all grow at the mouth of Sulby Glen.

Hypericum elodes, *Anagallis tenella*, on the moorlands and mountains; *Rubus Koehleri*, in brambles on clayey soil.

Erodium maritimum (Sea-stork's bill), abundant at Scarlet, near Castletown; *Cenante pimpinelloides*, in wet places near the sea; *Hyoscyamus niger* (Henbane)—Poolvash.

Convolvulus Soldanella—sea-side, Ballaugh; *Salsola Kali*, *Cakile maritima*, *Polygonum Raii*, *Arenaria peploides*, and various species of *Atriplex*, common on the coasts.

Cerastium tetrandrum, *Sagina maritima*, *Myosotis collina*, *Carex arenaria*, *Phleum arenarium*, *Triticum loliaceum*, and *Vicia lathyroides*, on grassy summits of sand-hills in the north; *Cerastium arvense*, *Lepidium Smithii*—Castletown and sandy localities.

The rare *Sinapis monensis* occurs near Ramsey, Jurby, and sand-hills near Douglas, and in the north.

Orobanche major (common Brown Wort)—Lezayre; *Euprasia officinalis* (a tetragonal variety), and *Polygala oxyptera* (?), frequent at Ballaugh; *Stachys ambigua*—moist sandy districts in the north; and *Scirpus maritimus*, in pools at Andreas; *Glaux maritima*—near Castletown and in the north; *Mentha Pulegium* (Penny-royal), in marlpits; *Alisma ranunculoides*, *Sparganium simplex*, and *Lycopus europæus*, in peat-bogs.

Hypericum androsæmum, *Rosa spinosissima* and *tomentosa*, *Rubus carpinifolius*, *Sedum anglicum*, *Cotyledon umbilicus*, and *Lamium intermedium* are abundant on all soils.

Lamium album (White Dead-nettle) and *Solanum nigrum* (Garden Nightshade) are very rare in the Isle of Man.

Eryngium maritimum (Sea-holly) and *Glaucium luteum* (Yellow Horned Poppy) are found on the shore of Castletown Bay.

Ferns are abundant. *Adiantum Capillus Veneris*, at Glen Meay, Santon, and Langness; *Osmunda regalis* (Great Flowering Fern)—peat-bogs in Andreas and in the Calf of

Man; *Aspidium Thelypteris*, *Polypodium Dryopteris*, *Botrychium Lunaria*, and *Ruta muraria* occur in many places.

The following scarce plants may have been introduced: *Reseda fruticulosa* — Castletown and Ballaugh Rectory; *Gnaphalium margaritaceum* — hedge-banks in Andreas; *Onopordum Acanthium*—near Ramsey; *Fœniculum vulgare* and *Melilotus leucantha*, near houses. Between Kirk Michael and Ramsey, on the road-sides, we find *Erysimum cheiranthoides* and *Calamintha Nepeta*.

CHAPTER XIII.

GEOLOGY.

THE Isle of Man, though of such a limited extent, presents many phenomena of deep interest to the geologist, more especially in reference to the mechanical forces employed in the elevations and depressions of the crust of the earth. It is particularly fortunate in its sea-sections, by which we are enabled to trace out with great accuracy the arrangement and limits of each of the geological formations of which it consists. It presents a perfect contrast to the Isle of Wight. Whilst the Isle of Wight is made up of rocks belonging to the Wealden, Neocomian, Cretaceous, and Eocene periods, with traces of the Post-Pleiocene gravels and sands, the Isle of Man is altogether Palæozoic, with superior accumulations of the Pleistocene period. The abundance of fossils has made the former island a favourite resort of Collectors, but the latter possesses such a grand development of igneous agencies in granites, porphyries, greenstones, trap rocks, and basalts, as must render it, when known, as much the resort of those who are desirous of studying pure and mechanical geology. It also affords a rich store of Carboniferous and Pleistocene fossils, which will well repay the labours of those who are desirous of furnishing their cabinets with the organisms of these particular formations.

The following is only a brief summary of the facts obtained by the author after many years of close examina-

tion of the geological formations of the Isle of Man. They are treated in the regular order of arrangement from the lowest known rocks upwards; and the localities are here given where the study of them may be made to the greatest advantage.

PALÆOZOIC ROCKS.

Cambro-Silurian.

The greater portion, probably three-fourths, of the Isle of Man consists of rocks which it may be convenient at present to include under the general term *Cambro-Silurian*, intending thereby all the rocks under the Upper Silurian of Sir Roderick I. Murchison.

This statement must be taken cautiously, as resting partly on negative evidence, in the absence of determinate fossils, and partly on direct lithological considerations. No fossils, with the exception of a few undetermined fucoids or corallines, have as yet been discovered in these rocks, but by more diligent search they may hereafter be obtained; yet they can be very well compared, in lithological character, with that series of rocks on the western borders of Shropshire and eastern portions of Montgomeryshire, to which the name of "Lower Silurian" was long since given by Sir Roderick Murchison, together with perhaps the true Cambrians of the Longmynd. They consist of soft clay schists, often highly ferruginous, and sometimes mottled, with intercalated bands of harder and siliceous rocks, and, which is most interesting in comparing them with the Corndon series, with bands of felspathic greenstone, the outpouring of which and formation into beds must have been contemporaneous with the deposit of the mud of which the clay schists are made up. These phenomena are nowhere better developed than on the peninsula of Langness and all along the eastern coast from Cass-na-awin (at the mouth of the Santonburn) to Maughold Head.

These schists have been highly contorted by the subsequent intrusion of granites and porphyries, but their general dip is to the north-west and south-east of the range of mountains running from the Calf of Man to North

Barrule, which has a general direction from south-west to north-east, corresponding with the strike of the schists.

The granite has protruded at Foxdale, on the eastern side of South Barrule, and at the Dhoon, north of Laxey, greatly altering the schists where in contact with them. The age of these granite bosses is uncertain.

In the neighbourhood of the granites the most productive mineral veins have been discovered. Large masses of white quartz lie along the strike of the schists, and a vein of it cutting through the eastern side of the granite at Foxdale is at least 30 feet thick. The thickness of these old schists is enormous, and must be calculated at many thousands of feet, making every allowance for the existence of faults, for we may walk across the upturned edges, and trace them, layer imposed upon layer, through great distances. We have one small portion of them in the form of a blue fibrous and elastic flagstone at Spanish Head and the Chasms, lying almost horizontal, and having a vertical thickness of more than 300 feet.

There are no distinct evidences of true slaty cleavage in these schists, the partings of the so-called slates of South Barrule being in the direction of the bedding. An *imperfect* slaty cleavage appears in some instances to have originated joints, by which the rock is broken up into rhomboidal forms.

The Old Red Sandstone and Conglomerate,

In two districts, viz. at Peel and in the vicinity of Castletown, the Old Red Sandstone and Conglomerate is seen resting unconformably on the upturned edges of the clay schists. At the former place, for a mile and a half along the shore north of Peel, it is seen in the form of a sandstone, attaining a thickness of nearly 300 feet, the upper portion of it being highly calcareous, and containing the characteristic fossils, such as *Favosites polymorpha*. In the neighbourhood of Castletown the thickness is not so great, and its form is that of a true conglomerate, the boulders of which are often of considerable size. More than 13 years ago the author noticed its resemblance to a consolidated and har-

dened boulder clay, and suggested the possibility of its having been originated under similar climatic and glacial conditions. (See "Isle of Man, its History, &c.," p. 89.)

The beds of the Old Red Conglomerate in the south of the Isle of Man nowhere present a thickness of more than 60 feet. They are best seen on the west side of the peninsula of Langness, where a series of water-worn caves and natural arches exhibits them as resting unconformably on the upturned and contorted schists, and on the sea-shore at low water, passing by a regular gradation into, and appearing as a lower member of, the Carboniferous Series.

It is highly interesting, at low water, to trace the Old Red Conglomerate coming out from under the Carboniferous limestone, all the way from Derbyhaven to Cass-na-awin, at which place a fault has suddenly elevated it from the mouth of the river to the summit of the adjoining hill (the Brough), where it is seen passing, as usual, into the overlying Carboniferous strata, and dipping down towards the centre of the limestone basin of the south of the island.

The Carboniferous Series.

The only remains of the Carboniferous Series which we now have in the Isle of Man are to be found in the southern basin around Castletown. A small patch of the limestone formerly existed, resting on the Old Red Sandstone, at Craig Mallin, north of Peel, the whole of which has been burnt into lime, and it may possibly lie underneath the great Pleistocene area of the north of the island, the beds of which have not yet been sunk through.

The Carboniferous Series of the Isle of Man may be divided into 3 portions, viz.:—the Lower Carboniferous limestone (the Lower Scar limestone of Professor Phillips); the Upper Carboniferous limestone (being the Upper Scar limestone of Yorkshire, or Yoredale series); and the Posidonia Schist of Poolvash, of which last there does not appear to have been recorded any exact equivalent in the British Isles.

Lower Carboniferous Limestone.

The Lower Carboniferous limestone of the Isle of Man consists of thick beds of dark limestone with thin bands of

shale, the lifts of limestone not being equally calcareous, or alike convertible into lime when burnt.

These beds are well seen in the north-east corner of Castletown Bay, thence along the sea-shore from Derbyhaven to Cass-na-awin, in the neighbourhood of Ballasalla and in the quarries of Ballahot, between Castletown and Scarlet, and at Port St. Mary; at Ballahot and Port St. Mary they are largely burnt for lime. They have their own characteristic fossils, such as *Productus hemisphericus*, *Natica elliptica*, and *Bellerophon Cornu Arietis*, which are best obtained at the head of Castletown Bay, at Ronaldsway, to the west of Poolvash, near Strandhall, and at Port St. Mary. *Nautilus complanatus* and the larger corallines will be found near the limekilns at Scarlet, where also the only specimens of the *Goniatites Henslowi* have yet been discovered.

Upper Carboniferous Limestone.

The Upper Carboniferous limestone, or Yoredale series, is only found at Poolvash to the west of the burn which comes down from Balladoole. It is of a light colour, made up almost entirely of fossils, of which nearly 200 varieties have been collected within the area of an acre. It has, comparatively speaking, few species (not more than 30 in 200) in common with the lower dark limestone series, and seems to have been originated under very different conditions: the sea had evidently become shallower. Its characteristic fossils are *Orthis resupinata*, *Terebratula excavata*, *Productus striatus*, and *Goniatites crenistria*, all very abundant. It occupies a very small space of hardly more than half a mile in extent, rising up into a low hill to the west of Balladoole House, and has been much dislocated and altered by the intrusion of trap dykes on the sea-shore south of Balladoole. Owing to these dislocations and to the covering of boulder clay, its passage into the lower limestone is hardly to be made out.

Posidonia Schist, or Poolvash Black Marble.

Posidonia schist was the name given by the author, in a paper read at the meeting of the British Association in

1845, to a remarkable formation of black schistose beds occurring at Poolvash in the south of the Isle of Man, and locally known under the name of Poolvash black marble. The name was given from the occurrence therein of the characteristic fossil, the *Posidonia Becheri*. It is used economically to some extent for tombstones, chimney-pieces, and flagging, the steps of St. Paul's Cathedral having been obtained from these quarries and presented by Bishop Wilson.

After the deposit of the beds of the Upper Scar limestone, violent convulsions, accompanied with the protrusion of trap and outpourings of volcanic ash, appear to have affected this area in a remarkable manner, crumpling up the strata into folds, as seen particularly near the Stack of Scarlet, and forming a number of troughs or smaller basins and hummocks in the limestone. These phenomena may be seen more particularly in Poolvash Bay, between Scarlet Head and the mouth of the stream from Balladoole. At periods of greater volcanic quiescence were formed the beds of *Posidonia schist*, in a shallow sea or estuary into which the rivers were bringing down the black mud of which the schist is composed. The proximity of land appears from the singular fact that in these beds of *Posidonia schist* we meet with plants of the coal strata, *Adiantum*, *Pecopteris*, *Sphenopteris*, *Lepidostrobus ornatus*, and *Calamites*. We meet at the same time with truly marine organisms, such as *Goniatites* and *Orthocerata*, and, what is more remarkable, with that ancient Upper Silurian fossil, the *Favosites Gothlandica*.

The *Posidonia schist* is sometimes found overlapping the felspathic ash, which had filled up the hollows, and resting directly upon the limestone. After a period of quiescence the volcanic action seems to have set in again, accompanied with violence and partial breaking up of the previously formed beds, producing a breccia in which we meet with fragments of the *Posidonia schist*, somewhat altered, and presenting the appearance of chert, and then a more quiet deposit of ashes, and the formation of other beds of the black carbonaceous mud; but on account of the dislocation of the strata, the exact sequence cannot readily be made out.

It is extremely interesting to notice the formation of volcanic ash in the midst of the carboniferous strata, containing carboniferous fossils, and to compare it with similar formations in Silurian times.

The Posidonia schist presents the nearest approach to coal strata to be met with in the Isle of Man.

Trap Rocks.

Towards the close of the period of the deposit of the Carboniferous limestone in the Isle of Man, we have seen that volcanic eruptions took place. The whole of the area in the south of the island is intersected by trap dykes, cutting through all the Palæozoic formations, and traceable for several miles. The general direction of these dykes on the eastern side of the basin is nearly from south-east by east to north-west by west, but on the western side they curve round so as to have a direction from north-east by east to south-west by west.

We have 4 series of these dykes on Langness, as we travel up from Dreswick Point to St. Michael's Isle; and they may be noticed coming out from under the drift gravel on both sides of that peninsula. One may be seen near Dreswick, another at the Caves, another a quarter of a mile higher up, ramifying amongst the Old Red Conglomerate; and there are two close together passing under the causeway connecting the peninsula with St. Michael's Isle, and cutting across Derbyhaven under the breakwater. At Skillicore, a little south of Cass-na-Awin, we also meet with a remarkable series of these trap dykes.

The Langness dykes make their appearance again on the western side of Castletown Bay, and may be seen in the new harbour and at Knockrushen; that at Knockrushen is 30 feet wide. These dykes come out again from under the drift gravel between Poolvash and Strandhall. In every place they have altered the limestone and conglomerate where in contact.

The great development of volcanic action is in the neighbourhood of the Stack of Scarlet, itself a basaltic pile, where great metamorphism of the limestone has taken place,

and several dykes are visible. These dykes cut through the trap tuff or felspathic ash, and, passing along the shore between Poolvash and Strandhall, intersect the dykes which come through Langness and the western side of Castletown Bay. The rocks between Poolvash and Strandhall are so greatly burnt and altered, that it is almost impossible to make anything of them. In some parts they are converted into pure dolomite.

Greenstone.

The exact age of the eruptive greenstones which have given a lift to the great mountain chain of the island, cannot well be determined, as they may range through the whole period from the Carboniferous to the Pleistocene eras.

That a very great lift of the mountain-chain has taken place since the deposit of the carboniferous strata, and apparently connected with the protrusion of greenstone, appears from the circumstances that the carboniferous strata have been disturbed, and dip off from the schists both on the eastern and western sides of the island; that masses of greenstone occur along the ridges of the inferior mountains; and that all along the great fault, from Perwick Bay north-eastward, which has cut off the whole of the limestone and Old Red Conglomerate on the western side of the Carboniferous basin, there is a great development of the greenstone. The phenomena connected with this great disturbance must be studied between Perwick Bay (near Port St. Mary) and Kentraugh. Very great denudations have subsequently taken place, by which the whole of the Carboniferous series on the north-western side of this great fault has been removed, and both sides of the fault planed down to the same level.

Pleistocene Series.

There are on the Isle of Man no rocks belonging to the age of the coal measures or of the secondary and tertiary periods up to the Pleistocene. Probably the island was raised above the level of the seas in which those deposits

were elsewhere made, or, if they ever occupied a portion of the Isle of Man, they have been subsequently swept away.

But the accumulations of the Pleistocene period, in respect of its glacial phenomena, are nowhere better developed than over the area of this island. Evidences are not wanting here that in that most remarkable portion of geologic history the whole island sank down into an icy sea, from which it has since re-emerged. These evidences may be thus stated.

Not only throughout the whole extent of the almost plane area of near 50 square miles in the north of the island, but over a very great additional portion of its more mountainous surface, there are found vast accumulations of loam, clay, sand, gravel, and boulders, the chief materials of which are derived from rocks in the immediate vicinity, but some brought from a distance, as chalk-flints from the north of Ireland, and granites, limestones, and Permian rocks, from Cumberland and the south of Scotland. Boulders, also, of the insular granite are found at the summits of some of the higher mountains of the isle, and carried over their ridges into the valleys on the other side from that which we know was their parent source.

In every place where we remove these accumulations we find the rocks underneath, wherever capable of retaining markings, grooved and scratched in one particular direction, that direction, on the south-eastern side of the island, and more particularly in the southern limestone basin, being very nearly magnetic east and west, or from N. 59° E. to S. 59° W. by meridian, and this direction is quite independent of the dip of the beds, being in many instances directly across them.

These groovings and scratches extend down to the present high-water mark, and even below it wherever they have been protected by the stiff clay from the present action of the sea.

We have to notice, too, that not only is the fundamental rock thus grooved and scratched, but the fragments of rock and the boulders in the clay throughout are in like manner affected with deep longitudinal striæ. And the circum-

stance of their being scratched in the direction of their longer axes shows that they must have been held tight during the grooving operation, and not rolled along. The agent by which we presume they were so held was ice. The presumption that a climate more arctic than we have now, existed at the time of the formation of this series, is borne out by the fact that the fossils which we find, generally in a very broken state in the more sandy portions, are of a northern type, some of them such as exist in the arctic seas at the present day; amongst them may be named *Fusus bamfius*, *Fusus scalariformis*, and *Buccinum undatum*. Such fossils may be found very abundantly in the cliffs to the north of Ramsey, in the neighbourhood more especially of Point Cranstal, and in a more fragmentary condition at Hango Hill near Castletown, and Perwick Bay near Port St. Mary.

A closer examination of these accumulations in the Isle of Man shows that they may be divided into at least three portions, all belonging to the Pleistocene (glacial or Post-Pliocene) and recent or Post-Pleistocene periods, and all pointing to very different conditions of the sea and land in this neighbourhood. They may be arranged under the heads of Boulder Clay, Drift Gravel, and Raised Beaches, the last being capable of several subdivisions.

Boulder Clay.

This term is given to that great mass spread out immediately over the Palæozoic formations of every age, and extending from the sea-shore not only into the interior valleys, but far up the mountain sides. The greater portion of the clays, loams, and sands of which it consists, is derived from the subjacent rocks of the island.

The boulder-clay period was distinctly one of quiet subsidence of the land, the Isle of Man presenting at the commencement of it the appearance which it would now have if we were to cut off the great northern plane area which consists of the beds of which we are speaking. But, as the island sank down quietly into the icy sea, it would assume the character of a chain of small islands with

narrow straits between them. There would, for instance, be a strait separating the Mull Hills from Brada, another dividing Brada from Ennyn Mooar, a third running directly across the island along what is now the valley between Douglas and Peel, a fourth separating Maughold Head from North Barrule by the valley between Port-le-Voillen and Port Mooar. We should thus have, including the Calf, a chain of 6 islands, and even by the ordinary action of the tides, powerful currents would be originated between them, just as at the present time between the Calf and the Mull Hills. The sea being of an arctic character, great degradation of the shores would then take place. These local currents would, however, in most instances be overpowered by the set of the great arctic current, one branch of which came down the North Channel and another down the Solway Frith. The latter appears to have had the greatest effect on the south-eastern side of the island. It is not altogether improbable that small glaciers descended at the same time from the loftier mountains of the island. The subsidence proceeded till some of, if not all, the highest mountains sank beneath the sea. We have seen in the "itinerary" that a bed of boulders, gravel and sand, is to be met with more than 350 feet above the present sea-level on the Calf of Man. We meet with similar accumulations 460 feet above the present high water near Craig Neesh on the Mull Hills, where the subjacent rocks are grooved and striated as by the passage of ice-charged currents, bearing along with them icebergs or icefloes in the under surface of which were frozen rocks, boulders, and gravel. As we cross over from the Mull Hills to Brada, and then to Ennyn Mooar, and ascend Cronk-na-Irey-Lhaa, we find similar accumulations in every hollow, and, all along the ridge of the mountain, boulders of the South Barrule granite, which increase in numbers and size as we proceed towards South Barrule itself. But the most remarkable fact is that Cronk-na-Irey-Lhaa is considerably higher than the granite boss from which these boulders were derived; and then, advancing north-eastward and ascending South Barrule itself, we find blocks of the granite scattered here and there over its surface,

and within 100 feet of the summit on its western side. Standing on the top of South Barrule near these blocks, we can look down upon the parent source of them at the distance of a mile and a half to 2 miles, and more than 800 feet beneath us; that is to say, these blocks of granite (and we have noted one nearly 2 tons in weight) have been raised 800 feet within a distance of 2 miles.

The solution of this phenomenon by Mr. Charles Darwin, the eminent naturalist, was referred to in Chap. VIII. It is, that, as the land sank down into the icy sea, these blocks of granite and other rocks, being frozen into shore ice, were stranded higher and higher each successive year; and thus, when the land subsequently re-emerged, we find them scattered over the surface of the mountains, even to their highest points, and many of them on the other side of the mountains than that on which they originally existed.

We cannot say to what extent this submergence of the island took place, only that it was at least sufficient to bury South Barrule under the waters; in other words, the island must have sunk down some 1600 feet.

Drift Gravel.

In the lower portions of the Isle of Man we find resting upon the irregular and hardly stratified mass of the boulder clay a widely extended bed of more regularly stratified boulders, gravel, sand, and loam, consisting for the most part of the same materials, and plainly derived chiefly from it. On the surface of it are often found boulders of great size, evidently strangers to the isle; they are foreign erratics. The boulders in the drift gravel are generally rounded and not much scratched. It was evidently the sea-bed during the re-emergence of the island out of the glacial sea, and when the climate had become less rigorous, and icebergs brought along with them rocks from more distant shores, and, here melting, dropped their load.

There is every reason for believing that for a long period the re-emergence was gradual, during which this drift gravel was being deposited on the then sea-bottom, for we do not find any remains of water-worn caves on the sides of the moun-

tains, as would probably be the case if the island on its re-emergence had been stationary for any considerable period. But towards the close of this period of re-emergence there was apparently one sudden upheaval to such an extent as to leave this sea-bottom dry and to form a large plain (such as we now have in the north of the island), connecting the island with the surrounding countries of Great Britain and Ireland, and Great Britain itself with the continent of Europe. Over this plain herds of the gigantic deer, the *Cervus Megaceros*, roamed, and in the hollows and pools in which it abounded they were often lost, sinking into the mire when they came to drink. In the freshwater marl-pits formed in depressions in this upheaved drift gravel we find their remains. It was across this upheaved drift-gravel sea-bottom that many of the remarkable gigantic and now here extinct animals found their way into the British Isles, and the Flora of the western and south-western portions of the continent of Europe spread itself.

Fragments of this drift-gravel terrace are found at various elevations, from 20 to 120 feet, above the present sea-level, on all the coasts of the Irish Sea; and it may be studied in the valley between Douglas and Peel, and over a wide extent of the southern area of the island round about Castletown, Port Erin, and Port St. Mary. At many points we mark appearances as if the surface of the boulder clay had been planed clean before the gravel was deposited on its surface.

Raised Beaches.

In one sense the drift gravel of which we have been speaking may be regarded as one widely extended raised beach. It is, however, more convenient to limit the term to still more recent formations which took place under conditions more closely approaching those which now exist in this neighbourhood, or when the British Isles had more nearly attained the shape in which we now find them.

At the foot of cliffs of the drift gravel in sheltered bays, we generally find a lower terrace running round the bays, at an elevation of from 12 to 20 feet above the present level

of the sea, and containing shells in every respect identical with those of the mollusca now inhabiting our seas; *i. e.* we find the marine Fauna of the present period.

At the same time we notice along the shores of the Isle of Man, above the present level of the sea, a great number of deep caves, worn by the former action of the sea in the hard Palæozoic rocks of the island. These are specially noticeable on the more exposed points of the coast. We learn from this circumstance that there was a period after the formation of the drift-gravel terrace when the land on its upheaval was stationary for a time, and the sea had a mean level relatively with the land from 12 to 20 feet above the present high water. During this period the Atlantic Ocean ate its way back upon the drift-gravel terrace so as again to insulate the Isle of Man from the surrounding countries, occupying once more the area of the Irish Sea, and cutting off the further immigration of the Fauna and Flora from the east. In this period, deep indentations being made in the gravel beds whenever these beds rested upon harder Palæozoic rocks rising above the level of the breakers, the drift was preserved as a capping upon them, and the rocks formed the horns and boundaries of land-locked bays, such as Perwick Bay, Port Erin, Fleshwick Bay, Poolvash Bay, Castletown Bay, Derbyhaven, &c. At the same time, by the continued action of the breakers on these harder Palæozoic rocks, in exposed places and where they had been fractured by upheaval and intrusion of igneous rocks, the deep caves and natural arches were formed which we see on so many places on the coasts of the island, as the Eye of the Calf, the Burrow Rock, the caves and arches on Langness, and the caves at Cass-na-Awin, Port Greenock, Port Soderick, Laxey, Peel, Dalby, &c.

It is to the causes acting at this period that much of the more beautiful coast scenery of the Isle of Man is owing.

But another sudden elevation of the sea-bottom took place, the extent of which cannot well be determined; it was, however, sufficient to lay dry again a considerable portion of the bed of the Irish Sea, and perhaps to unite the Isle of Man with Scotland. After this, instead of the treeless

plains over which roamed the gigantic deer, we have a surface covered with vegetation, and the whole face of the country and its inhabitants was changed. That another alteration of the relative level of sea and land took place at a more recent period, and that this was a movement of submergence, appears from the circumstance that we find the remains of forests in great abundance below the present line of high water all round the coasts of Great Britain and the Irish Sea, and also of the Isle of Man, where we have noticed in the "itinerary" a submerged forest, with the trunks of trees standing upright between high and low water, at Strandhall in Poolvash Bay.

That another very quiet re-emergence of the land has for a long time been going on is probable. The evidences in support of this opinion are the drainage of the lakes in the north, centre, and south of the island; the present connection of the former isle of Jurby with the main island; and the discovery of anchors and boats in the Peel Valley and elsewhere inland.

The formation of alluvium and peat now going on belongs to the historic period, and can hardly be included in the geological history of the island.

CHAPTER XIV.

CIVIL HISTORY.

THE earliest historical notice which we have of the Isle of Man is that by Cæsar, in the 5th book of his "Commentaries," where he says, "In the mid passage between England and Ireland is an island called *Mona*." Ptolemy, Pliny, Orosius, Gildas, and Nennius have each of them mentioned it under the names respectively of *Monaoida*, *Monabia*, *Menavia*, *Manau*, and *Eubonia*. From a Runic monument at Kirk Michael it appears that the Northmen called it *Mann*. The forms *Manau*, *Menow*, and *Mannin* also occur. The present name, "Man," the *a* being sounded broad, is evidently the germ of all these variations. It,

like the name given to the human species in English, may be referred to the Sanscrit root, *mān*, "to think or meditate religiously." The root is the same as that from which the names of many ancient lawgivers have been derived, as Manu, son of Brahma, Menu, Menes, and Minoas. *Moṇa*, or *Manau*, therefore, signified the island of the "holy wise men," i. e. the Druids.

That the Isle of Man and the Isle of Anglesea, also called Mona, professed the Druidical superstition, is well known.

The Manx themselves have a legend incorporated into a ballad of the beginning of the 16th century, and referred to in the old statute-book of the island, which seems also connected with the name. It runs thus:—

"Mannanan-Beg-Mac-y-Lheirr (i. e. Little Mannanan, Son of the Sea), the first person who held Man, was the ruler thereof, after whom the land was named; he reigned many years, and was a paynim (or pagan). He kept the island under a mist by his necromancy. If he dreaded an enemy he could cause one man to seem a hundred, and that by magic art." He is said to have been converted to Christianity by St. Patrick in A.D. 447.

That the earlier inhabitants of the Isle of Man were Scots, or rather Scoto-Irish, all history is agreed. We have the statement of Nennius that "the Scots came from the parts of Spain to Ireland," and "this people coming from Spain gradually possessed many regions of Britain, and one Buile, with his followers, occupied Eubonia, that is Man."

The island, at the beginning of the 6th century, shared in the troubles of the surrounding countries. There was war in Man in 503, according to the "Annals of Ulster," and the island shortly after fell into the hands of the Welsh, when Maelgwyn, King of North Wales and nephew to King Arthur, made himself master of it, and for this deed was admitted a Knight of the Round Table. (See Rowland's "Monastic Antiquities.")

On the death of Maelgwyn, in 560, his son Rhun came to the throne; but in the "Annals of Ulster," the "Annals of Tighernac," and the "Annals of Innisfallen," we read, under date 581, of a battle in Man, in which Aodan McGabhraan

was victorious. Another struggle for the possession of the island took place in 584, according to the "*Annales Cambriæ*," when "Daniel of Bangor was deposed." According to Sacheverell, Aodan appointed his nephew Brennus (styled by Buchanan "*Brendinus Regulus Euboniæ*") to be his Viceroy in Man. He was slain in a battle against the Picts, A.D. 594, though Aodan himself was victorious. Eugenius, son of Aodan, succeeding to the Viceroyalty of Man, and afterwards, on the death of his father, to the crown of Scotland, committed his three sons to be educated by Conanus, Bishop of Man A.D. 600. Hence Hector Boetius affirms that at that time Man was "the fountain of all honest learning."

Edwin, King of Northumbria, following up his success against Cadwallon, wrested the Isle of Man from the Scots about A.D. 625. But when Edwin was slain, A.D. 633, as he was fighting against Penda, King of Mercia, in the battle at Heathfield, Cadwallon regained his own territories, and with them obtained also the Isle of Man. Bede states that when Cadwallon was slain in 635, by King Oswald, at Denisbrook, the latter gained possession of the Menavian Islands, and on his death, in 642, that his brother Oswy succeeded to the kingdom, and "for the most part made tributary the nations of the Picts and Scots."

It appears, however, that Edwal, son of Cadwallon, ruled over Man A.D. 703, and was succeeded by his grandson, Roderic Maelwynoc, A.D. 720. On his death, in A.D. 755, his youngest son, Howel, claimed the Isle of Man and Anglesea as his portion. His claim being disputed by his elder brother, Cynan Tindæthwy, King of North Wales, and Cynan being victorious against him, he was obliged to fly to Man. He died in 825, when Merfyn Frych, who had married Essylt, daughter to Cynan Tindæthwy, obtained Man, in addition to the sovereignty of North Wales. (See Rowland's "*Monastic Antiquities*," p. 173.)

In the "*Annals of Ulster*," we read that in A.D. 841 (2 years before the death of Merfyn Frych, who was slain by Bethred, King of Mercia, in the battle of Kettle) a fleet from Man entered the Boyne.

Rodri Maur (Roderic the Great), son of Merfyn Frych, succeeded in A.D. 843. He was one of the most powerful princes of his day, his territory including North and South Wales, with Powysland, Anglesea, and the Isle of Man. On his death, in 877, a partition of his kingdom took place amongst his three sons, Cadell, Aberfyn, and Anaraud, the last succeeding to the throne of the Isle of Man. He is said to have become feudatory to Alfred the Great, and with him ended the Welsh line of kings in this island.

At this time the Danes and Norwegians, the Dubh Gall and Fin Gall, *i. e.* black foreigners and white foreigners (called also Dubh Lochlannoch and Fin Lochlannoch), seized upon the islands of the north and west of Scotland, and gradually the eastern and north-western counties of England.

Harald Haarfager (the Fair-haired), having made himself supreme in his own country, Norway, extended his arms into the Orkneys and Sudreyjar (Sodor) or Southern Islands, seizing upon them one after the other; at last, in 888, he invaded the Isle of Man, and Anaraud lost his throne.

On the return of Harald to Norway he left, as his Viceroy in Man, the Jarl Ketil Bjornson (Ketil Sunr Bjarnar, *i. e.* the Son of the Bear), surnamed also Flatnefr, or flat-nosed. Ketil, in A.D. 890, declared himself independent, and for a few years reigned in Man. He was succeeded in 894 by his son Helgi, and then by his grandson Thorstein. The natives, maddened by his tyrannical acts, rose in rebellion, and Thorstein was expelled. According to the "Egilla Saga," one Nial, or Neil, was set upon the throne A.D. 894, and was succeeded by his nephew Olave, or Aulaf, in 914. Considerable difficulty, however, arises in the endeavour to establish these two last as actual Kings of Man.

According to Manx tradition, in the beginning of the 10th century Gorree, Orrey, or Orry (probably Erik), a Dane, having conquered the Orcades and Hebrides, arrived on the shores of Man with a strong fleet, and landed at the Lhane River in the north of the island. The Lhane and Kallhane (as noticed above, page 143) were the two rivers.

which drained the lakes on the westward side of the Great Curragh, and with those lakes cut off the Headland of Jurby, forming the island called St. Patrick's Isle, or the Isle of St. Patrick, in Jurby.

The Manx received him at once, seemingly glad to place themselves under so powerful a leader; and we may well conclude that on the expulsion of Thorstein they had not accepted any other as their head. It is stated that when Orry landed he was asked whence he came, upon which, pointing to the milky way, he said, "That is the road to my country." Hence, to this day, the Manx name for the milky way is *Raad mooar Ree Gorree*, i. e. "the great road of King Orry."

According to one of the oldest legal documents in the island, the 1st Act of the 2nd Sir John Stanley, the Manx are indebted to Orry for their House of Keys. He it was who divided the island into its six sheadings (*Shey-things*), and who established the meeting of Tynwald (*Thingvöllr*), and to him must be attributed the Scandinavian character of the Manx constitution.

Orry and his followers were heathen worshippers of Odin, but they belonged to a magnificent race, and there was freedom and warlike vigour in their institutions. His son and successor, Godred I. (Gode-raudr, Good-red, Guttred, or Goddard), came to the Manx throne in A.D. 947, and is said to have been the founder of Rushen Castle. He died in A.D. 954, and was buried within the walls of his castle. The successors of Godred I. were Reginald, Olave I. (Olaf), Olain, Allan, Fingall, and Godred II., of whom little is known. But in the year A.D. 973, Macon or Hacon, son of Harold, King of Dublin, appears as a great naval commander in the days of the Anglo-Saxon Edgar, with whom for a time he maintained an unsuccessful struggle; but being obliged to submit, in acknowledgment of his valour he was made by Edgar his High Admiral. According to Spelman, the historian, he had command of a fleet of 360 vessels, with which he sailed round the British Isles to free the sea from pirates. His name is given as one of those petty kings, eight in number, who rowed in the royal barge

of Edgar on the estuary of the Dee, that monarch holding the helm as a token of his supremacy. Camden states that Macon was king not only of Man, but of many neighbouring isles; and that he became a man of renown is clear from his name occurring in the Charter of Glastonbury, subscribed immediately after that of the King of Scotland.

On one point he ought to be specially interesting to Manxmen. He gave to their kings their first coat of arms. A ship in her ruff (*i. e.* with sails hoised) was the ensign he bore, and it was afterwards adopted by the Lords of the Isles, as may be seen on many monuments in Iona, and more distinctly on the tomb of Lachlan MacFingone (Lachlan M'Kinnon), date 1489. Camden says he had once in his possession a seal bearing this device. Two such seals still exist attached to charters of Harold, King of Man A.D. 1245-46, amongst the Cottonian MSS. in the British Museum. The ships seem clinker-built, extremely like the present Manx herring-boats. This device continued as the arms of the kings of Man till 1270, when, upon the conquest of the isle by Alexander III. of Scotland, he substituted those which we have at present, *viz.*: *Gules*, three legs of man in armour, conjoined in fesse at the upper part of the thighs, flexed in triangle, garnished and spurred, *or*, with the motto on garter surrounding, "*Quocunque jeceris stabit*"—"Which-ever way you throw it, it will stand." The earliest example which we have of this device seems to be that on the pillar-cross, of the 14th century, at Kirk Maughold, but without the motto. They are called in Manx *Tree Cassyn*.

The exact date of Macon's death has not been handed down to us. In the "Annals of Ulster" we read of a battle in Man, A.D. 986, between Godred M'Harold and the Gáils; and since in the "Irish Annals" we learn that Macon was a son of Harold, it seems not improbable that about this date Godred III. was occupying the throne which had been previously possessed by his brother Macon.

In the year 996 Godred III. was succeeded by his son, Reginald II. (of the line of Orry), on whose death, in 1004,

Suibne came to the throne. This Suibne met his death whilst defending his kingdom against Torfin Jarl, of the Orkneys, in 1034.

His son, Harold I., succeeded him, and died at Dundra, in Ireland, in 1040.

After him came Godred IV., son of Sygtrig, King of the Danes in Dublin, and then his son Fingal in 1076. During the whole of this century the connection between the Danes in Dublin and those in Man appears to have been most close, and the sovereignties of Dublin and Man were often held either by the same person or by members of the same family; but the close of it saw a change in the line of kings similar to and contemporaneous with that which placed the crown of England on the head of William the Conqueror. The student of Manx history must bear in mind this chronological agreement.

Godred V., Godred Crovan (called also Chroubân, "White-handed," Chrouan, Crownan, and Cronan), the son of Harold the Black of Iceland, having been amongst the forces of the Norwegian monarch, Harold Haardraudr (*i.e.* the Red-haired), which were beaten by the Anglo-Saxon Harold at the battle of Stanford Bridge, A.D. 1066, took refuge in the Isle of Man, where he was hospitably entertained.

The kings of Man and of the Western Isles and Dublin were always under a nominal fealty to the Scandinavian monarchs, and, provided they could get the sanction of these monarchs, any adventurer seized upon all he could in the western seas, without regard to kith or kin.

We need not feel surprised, therefore, to learn that Godred Crovan, returning shortly after to his own country, raised a great fleet for the purpose of possessing himself of the throne of Man, which was at that time occupied by Fingal.

We have seen, in Chap. XI., how Fingal was slain at the battle of Sky Hill, A.D. 1077, and Godred was seated on his throne.

Godred Crovan (Godred V.), it is said, in the division of the isle subsequent to the battle, occupied the south by himself and followers, and left the north to the natives on condition that they should never attempt to establish an hereditary claim to any part. Hence originated what has been called the "tenure of the straw," which continued in the Isle of Man down to the time of good Bishop Wilson.

who obtained from the then Lord of the Isle the Act of Settlement, by which hereditary possessions were put upon a more secure footing, and much ill feeling which had previously existed between the Lord of the Isle and his subjects was removed.

After his possession of the Isle of Man, Godred Crovan pushed his conquests, and made himself master of Dublin and a great portion of Leinster; and, as the "*Chronicon Manniæ*" tells us, "humbled the Scotch to such a degree that no ship-builder durst use above three bolts in any vessel."

For sixteen years he reigned prosperously, but at the end of that period, A.D. 1093, Magnus Nudipes (Barföd or Barbeen, i. e. Barefoot or Barelegs, so called from his adopting the Highland kilt), the piratical King of Norway (son of Olave and grandson of Harold Haarfagr), determined to assert his supremacy over all the vassals of the kingdom. Having overrun the Hebrides and part of Scotland, he carried his terrific invasion into the Isle of Man. Godred Crovan was expelled from his kingdom, and died in the Isle of Isla in 1095.

Magnus Nudipes, on returning to Norway, appointed as his Viceroy in Man one Outer or Oter; but shortly after the Southern Manx rebelled, and nominated Macmanus in his stead. A battle was fought in 1098 between the Northerns and Southernns at Stantway in Jurby, in which, according to the "*Chronicon Manniæ*," victory declared for the former, but both the leaders, Outer and Macmanus, were slain.

At this conjuncture (1098) Magnus Nudipes, returning from Norway to re-establish his authority in the isles, on reaching the Isle of Man and landing at St. Patrick's Isle, beheld the field of battle and many dead bodies lying unburied, and found the island almost a desert from the civil war, the people concealing themselves in caves and underground habitations.

Having restored all things to order in the Isle of Man, Magnus proceeded on his expedition. He subdued Galloway, made an incursion into North Wales, subdued Anglesea, and levied contributions. He then directed his arms to the

conquest of Ireland, and sent his shoes to Murtagh O'Brien, the king, ordering him to carry them before his ambassador. According to the "*Chronicon Manniæ*," Murtagh replied that he would not only carry but eat them sooner than that Magnus should despoil a single province; but the "*Irish Annals*" affirm that Murtagh, instead of yielding to Magnus, cut off the ears of his ambassadors, whom he sent back thus mutilated to their master.

Magnus consequently determined on the invasion of Ireland; but falling into an ambuscade near Coba, in Downpatrick, he was slain August 24, 1103.

Godred Crovan had left three sons, Lagman, Harold, and Olave, by his wife Ingebiard, an Orcadian. On the death of Magnus Nudipes, his youngest son, Harold Gillie, set up a claim to the throne of Man, which was rejected by the inhabitants, who gave in their allegiance, A.D. 1104, to Lagman (eldest son of Godred Crovan), who had formerly resided in Isla as the lieutenant of his father, but had been made prisoner by Magnus. The tyrannical acts of Lagman, and more particularly his cruel treatment of his second brother, Harold, whom he barbarously mutilated, created so much disaffection amongst the people, that he was obliged to fly the country; and after a reign of seven years, it is stated in the "*Chronicon Manniæ*" that he went on a pilgrimage to the Holy Land, and there died.

Olave II., the youngest son of Godred Crovan, was brought up at the court of William Rufus and his successor, Henry I., whose grand-daughter Affrica, daughter of Fergus, Lord of Galloway, he subsequently married. At the time of Lagman's expulsion Olave was still under age; the Manx, therefore, finding themselves without a leader, on application to Murchard O'Brien obtained from him Donald M'Tade to act as Regent during Olave's minority. Donald acting tyrannically was expelled from the island.

In A.D. 1114 one Ingemund was sent by the King of Norway as his Viceroy in the isles; but he got no further in his progress than the Lewis, where he was set upon and killed. His name is sometimes inserted in the list of Manx kings, though he never actually set foot on the island.

Olave II., being sent for from the English Court, was placed upon the throne of Man A.D. 1114. He was surnamed Bitling or Kleining, i.e. the Dwarf, on account of his low stature. He is highly extolled for his amiable character and devotion to the interests of the Church. By his wife Affrica he had one only son, Godred, but by his numerous concubines he had three sons, Reginald, Lagman, and Harold, with several daughters, one of whom, Affrica, married Somerled, Thane of Argyle, and from this match ultimately resulted the ruin of the kingdom of the isles. Harold Godredson, whom Lagman had mutilated, left three sons, who entered into a conspiracy to dethrone their uncle Olave, and divide the kingdom of the isles; and on the festival of St. Peter and St. Paul, A.D. 1154, on the occasion of a conference at Ramsey, Reginald, the eldest of them, stepped forward, under pretence to salute his uncle, and with one blow of his battle-axe severed his head from his body. Affrica, Olave's wife, fled to Galloway.

Godred VI. Olaveson (called also Godred the Black) had been educated at the Court of Norway, and, returning to the Isle of Man, he was gladly received as his father's successor on the throne, A.D. 1154. He caused Reginald, his father's murderer, to be put to death, and the two younger brothers to be deprived of their eyes.

In 1155 the people of Dublin (on the death of Reginald, King of the Danes in Dublin) invited him to the vacant throne. His competitor for the crown, Ottar, having been slain, Torfin, Ottar's son, entered into a compact with Somerled to dethrone Godred, and place Dugald, the eldest of Somerled's four sons by Affrica (Dugald, Reginald, Aongus, and Olave), on the throne of the isles. Somerled sailed, therefore, with a large fleet against the Isle of Man, and a naval battle was fought with the fleet of Godred in Ramsey Bay on the eve of the Epiphany (Jan. 6), 1156. It was a drawn battle, but Godred was obliged to resign the Sudreyjar, retaining only the Isle of Man. In 1158 Somerled made another expedition against Godred, and obtained possession of the Isle of Man. Godred fled to the Court of Norway, and continued there till the death of

Somerled, in 1164, when he regained the throne of Man, after fighting two battles at Ramsey against his natural brother Reginald, in the first of which he was beaten, but in the second, four days after, was successful. Having made a prisoner of Reginald, he mutilated him and put out his eyes.

Godred, when resettled on the throne, married Fingala, the daughter of M'Laughlan, King of Ireland. The ceremony not having been canonically performed, Vivian, apostolic legate of Pope Alexander III., came to Man, A.D. 1176, and caused the marriage to be solemnised afresh, when Olave (Godred's son), called Olave the Black, was three years old. Hence seems to have originated the statute law (A.D. 1577) of the island, by which a child is deemed legitimate if born even one or two years before wedlock.

In expiation of his error, Godred gave to Silvanus, Abbot of Rievale, who performed the ceremony, a piece of land in the lake Mireslaw, which was afterwards made over to the Abbey of Rushen. In the year 1187, Godred died at Peel Castle, in St. Patrick's Isle, at a good age, and in the 34th year of his reign. The year following, his body was translated to Iona. Besides his son Olave, he left two older illegitimate sons, Reginald and Ivar, the former of whom, on the death of Godred, was invited, 1188, to occupy the throne, Olave, though nominated thereto by his father, being then only 13 years of age. When Olave III. came to full age, finding his natural brother Reginald disinclined to surrender the throne, he accepted the Isle of Lewis for himself. This isle was inhospitable and barren, and he therefore made application for some addition to his kingdom. Being invited to a conference by Reginald, he was traitorously seized, A.D. 1208, and sent prisoner to William, King of Scotland, where he was kept close till 1215, when the death of William set him free. He then went on a pilgrimage to the shrine of St. James of Compostella. Reginald, however, was not left at ease; for, in the year 1210, John, King of England, after his invasion of Ireland, sent a portion of his troops, under the command of Fuco, to Man, which they laid waste, and thence took hostages, Reginald himself being absent at the time. John had

previously, in the 6th year of his reign, received the fealty of Reginald III. (who could not get his claim recognised at the Court of Norway), and had granted him a knight's fee in Ireland and his protection "*pro feodo ac servitio suo.*" (See Sacheverell's "Account," p. 42.) Henceforward the English kings seem to have claimed a right to interfere in the affairs of Man, and to regard the kings thereof as their feudatories; and, in the Patent Rolls, we meet with many documents of protection to Reginald, to Olave, and their successors; and in 1219, Henry III. granted Reginald letters of safe-conduct to come to England to do him homage for his crown. In the same year, imitating John, by an Act of Surrender, September 22nd, he constituted himself a vassal of the See of Rome, and was invested by Cardinal Masca, the Legate of Pope Honorius III., with a golden ring. Olave was subsequently reconciled to his brother, and in 1223 received a moiety of the kingdom of the isles. The vacillation of Reginald, and his arbitrary conduct, produced so much disaffection amongst the Manx, that they at length sent for Olave the Black, and, A.D. 1226, placed him on the throne which Reginald had been usurping for thirty-eight years. Reginald took refuge with Alan, Thane of Galloway, and thence made two attacks upon the Isle of Man: the first in 1228, in Olave's absence; the second in 1229, when, meeting Olave in battle on St. Valentine's day at the Tynwald Hill, he was defeated and slain. His body was carried by the monks of Rushen to Furness Abbey, and there buried. His tomb may be seen amongst the ruins of the Abbey. It bears the effigy of a tall man in chain armour, the legs resting crossed upon a lion; on the left arm a shield, much defaced; at his side a sword, partially drawn and broken, emblematical of death in battle. (See Oliver's "Monumenta," vol. i. p. 177.)

In 1230 (14th year of Henry III.) Olave received a protection from Henry III. to come to England to do homage, and was knighted by him in 1235. In the year 1236 he obtained a safe-conduct from Henry to proceed to the Court of Norway, where he did homage to Haco Hagenson. For nine years after the death of Reginald III.,

Olave III. sat upon the throne, and died 21st May, 1237, having reigned in Man, altogether, eleven years. He was buried in the Abbey Church of St. Mary of Rushen, and left three sons, Harold, Reginald, and Magnus.

Harold II. came to the throne at the age of 14, and reigned eleven years. In 1246 he went into England under a safe-conduct from Henry III. Proceeding to Norway in 1248, he married Cecilia, daughter of King Haco, and, in returning, perished in the Somburg Röst, off the Shetlands, with his bride, a numerous train of Manx nobility, and Lawrence, Bishop-elect of Sodor and Man.

In 1249 Reginald IV., the second son of Olave the Black, came to the throne, but was murdered by Ivar, the brother of the usurper Reginald (and therefore his illegitimate uncle), in a meadow at the west end of Trinity Church, Rushen, on the 6th of May. He had married Mary, daughter of Alexander de Ergadia, Lord of Lorn, by whom he had a daughter, Mary, married to John de Waldeboef. Mary, the widow of Reginald, subsequently married Malise, Earl of Strathern, and was called Countess of Strathern and Queen of Man. At the time of the murder of Reginald, Magnus, the last surviving son of Olave, was residing with Ewan Konongr (King Ewan), otherwise called John of the Isles, and John Dugalson (*i. e.* son of Dubh Gál), whose daughter he subsequently married; and, in his absence, the kingdom was seized on by Harold, son of Godred Don, and grandson of Reginald the Usurper. Haco, hearing of this usurpation, summoned Harold to the Court of Norway, and cast him into prison. He then deputed Ewan Konongr to act as Regent in Man during the minority of Magnus Olaveson. John arriving at Ronaldsway, as we have seen in the "itinerary," Chap. VIII., and proclaiming himself king, the enraged Manx fell upon him in a body and routed him.

Magnus himself was gladly received by the Manx as their king in 1252. His right and title were confirmed by the sovereign of Norway in 1254, and he was knighted by Henry III. of England in 1255, on the feast of the Passover. (See Rymer's "*Fœdera*," vol. i. p. 586.)

Magnus assisted Haco in his expedition against Alexander III. of Scotland, in 1263, but, in consequence of the failure of Haco at the battle of Largs (October 3rd), in order to make his peace with Alexander, Magnus met him at Dumfries, did homage to him, and obtained a charter to hold the Isle of Man from the crown of Scotland.

Magnus Olaveson died in his castle of Rushen, November 24, A.D. 1265, and was buried in the Abbey Church of St. Mary of Rushen. He left no issue, and was therefore the last of the legitimate male race of Godred Crovan, which for nearly 200 years had held the sceptre of the isles as Viceroy of Norway.

Haco died at Kirkwall, Dec. 10, 1263. Magnus, his son and successor on the throne of Norway, in 1264, then ceded to Alexander of Scotland his right and title to the Isle of Man and the Hebrides, for the consideration of 4000 marks sterling, to be paid in four yearly instalments, with a quit-rent of 100 marks per annum for ever. This may be called the first sale of the Isle of Man. The treaty between Magnus and Alexander was executed at Perth on the Friday after the feast of St. Peter and St. Paul, A.D. 1266. But the Manx did not at once yield allegiance to their new master, and Ivar, the same knight who had slain Reginald, King of Man, and who was, perhaps, brother of that Harold, son of Godred Don, who seized the kingdom in 1250—for Harold was associated with Ivar in the murder of Reginald (see Rymer's "*Fœdera*," vol. i. p. 586)—determined to seize upon the throne of Man and declare himself independent. In this he was supported by the widow of Magnus, the late king, whom Sacheverell states to have been "secretly in love with him." Summoning, therefore, his Manxmen, he opposed the forces of Alexander, under John Comyn and Alexander Stewart of Paisley, who came to take possession of the island. The battle was fought at Ronaldsway on the 8th of October, 1270, in which the Scotch gained the victory, and Ivar fell with 537 of the flower of his country. Hence the lines of the Rushen chronicler,—

"L decies X ter et pente duo cecidere :
Mannica gens de te damna futura cave."

"Ten L's, thrice X, with five and two, did fall :
Ye Manx, take care, or suffer more ye shall."

King Alexander then placed over the Isle of Man a succession of governors, of whom the first was Godred Macmarras, who ruled four years with impartiality. To him, in 1274, according to Sacheverell, one Allan succeeded, and caused a rebellion by his overbearing conduct. He was pressed to death by the people. Alexander then nominated, as governor, Maurice O'Castelan (called Maurice Okerfair), in 1279. By his moderation and good government, he won the affections of all parties, but was carried off by death in 1282. His successor was Reginald, King Alexander's chaplain. Sacheverell names also Brennus (who was slain in 1287), and Donald, "a person of birth and reputation."

On the death of Alexander III. of Scotland, by a fall from his horse, in 1285, the Isle of Man was involved in the confusion consequent upon the rival claims to the Scottish throne, and the Manx, being in great distress (the island having been "left desolate and oppressed with many miseries"), placed themselves under the protection of Edward I. of England, by an instrument given at the Abbey of Rushen, Isle of Man, in the year 1290. (See Rymer's "Fœdera," vol. ii. p. 492.) In this document they "desire to place themselves under Edward's rule and government, and to obey his injunctions, and to answer in all things to him as their lord," engaging themselves to him under "a penalty of two thousand pounds of silver." To the observance of the premises they "bind themselves, and grant all their possessions, wherever they may be found, together with their bodies, in such penalties as he may please." The inhabitants of Man thus cancelled all previous engagements betwixt themselves and their Norwegian rulers. On the strength of this important instrument did future kings of England grant seisin of the Isle of Man to various of their subjects. In this document no rights of the Church were surrendered, though Alexander of Scotland, and the

subsequent kings of England and their nominees, claimed to have the patronage of the bishopric of the isle ; and for this patronage and the advowsons of benefices the British Government, in 1825, actually paid the Duke of Athol 100,000*l*. Edward I. gave letters patent, June 4, 1290, to Walter de Huntercombe to hold the Isle of Man for him, and, exercising his presumed rights, presented, in 1291, "Allan of Wigeton" to the benefice of Kirk Cairbre, Odo to Kirk Santon, and Roland to Kirk Patrick in Jurby.

In 1292 Edward I. appointed Nicholas Salgrave, Osbert Spaldington, and John Southwell, his justices for hearing the complaints of the men of the Isle of Man (see "*Rotuli Scotiæ*," anno 20° Ed. I.), and in the same year, when at Newcastle-on-Tyne, November 5, ordered Walter de Huntercombe to surrender the island to John Balliol of Scotland.

The right of Balliol to the sovereignty of Man was, however, disputed by the female descendants of the Norse line of kings.

Mary, the widow of Reginald, as we have seen, had by marriage become Countess of Strathern ; she did homage to Edward I. at Perth, 24th July, 1292. Her daughter, Mary, whom she had by Reginald, married John de Waldeboef, and, putting in her claim to the Isle of Man before Edward, was answered that she must claim it of the King of Scotland. Mary de Waldeboef died in the prosecution of her rights, leaving a son, William, and grandson, John de Waldeboef, whose claim was ordered to be heard in the King's Bench, 33 Ed. I. (See "*Rotuli Parliamentorum*," A.D. 1304.)

The other female claimant was Affrica de Connaught, younger sister to Reginald, but older than Magnus, the last King of Man. She was therefore sister-in-law to Mary, the Countess of Strathern, and aunt to Mary de Waldeboef. She prosecuted her claim before Balliol, who refused to listen to her ; she then appealed to Edward I., as Lord Superior, and in 1293, June 11th, Balliol was cited at Westminster, by Edward, to appear and answer in the King's Bench against the claim of Affrica de Connaught. Here she was opposed by John de Waldeboef.

We have no legal documents recording the claim of the Waldeboef family after 1304; but there is a Manx tradition of the union of the Montacute and Waldeboef families by the marriage of a Mary de Waldeboef with a Sir William de Montacute, according to Sacheverell, brought about in subsequent years by Edward III.

In 1305 Affrica de Connaught made over her rights in the Isle of Man to her husband, Sir Simon de Montacute, whose son, Sir William de Montacute, prosecuting these rights, wrested the Isle of Man, by force of arms, from the Scots, who, after the death of Balliol in 1304, had still kept possession of it. On account of the expenses to which he was subject in effecting this, he was forced to mortgage the island to the notorious Anthony Beck, the belligerent Bishop of Durham and Patriarch of Jerusalem.

In 1307, on the 28th day of June, King Edward I., in council at Caldecot, not recognising the rights of the Montacute family, issued a *scire facias* to Anthony Beck, to show cause why he was holding the Isle of Man; and Edward II., who succeeded to the throne that same year, appointed Piers Gaveston as his Lieutenant in the isle, and subsequently made grants of it to Henry de Beaumont, with Gilbert de M'Gaskill as his Lieutenant. On the disgrace of Henry de Beaumont, Edward II., in 1309, made a grant of the island for life to Anthony Beck, Gilbert de M'Gaskill acting as his Seneschal. Anthony Beck dying in 1310-11, Edward II. resumed possession of the Isle of Man, still retaining Gilbert de M'Gaskill in the custody thereof. In 1313, Robert Bruce, landing at Ramsey, proceeded to Douglas and Castletown, and there laid siege to Rushen Castle, which was held by Lord Dungawi Macdowal (see "Chronicon Manniæ"), called in the "Annals of Ulster" Donegal O'Dowill; and, at the end of rather more than three months, Robert Bruce succeeded in taking the castle.

Robert Bruce, on gaining possession of the isle, gave (A.D. 1313) a charter to his nephew, Thomas Randolph, Earl of Murray, to hold the same, "confirming to him, for his homage and service, the whole Island of Man, with appurtenances, together with a certain other island adjacent

thereto, which is Calf's, with appurtenances." (See Rot. orig. in Curia Sacarii.) On the strength of this charter, even after the Scots were expelled from the Isle of Man, the Murray family for a long time quartered the arms of the island (the three legs) with their own.

In 1316, on Ascension-day, a band of Irish freebooters, taking advantage of the distractions in the isle, invaded it at Ronaldsway, under the leadership of Richard de Mandeville and his brothers. They beat the Manx in an engagement at Wardfell (South Barrule), and then roaming over the isle for a month; and plundering the Abbey of Rushen, they returned laden with booty to their ships.

In 1327 a treaty was made between Robert Bruce and Edward III. that, if war should be levied in Ireland against the King of England, or in the Isle of Man against the King of Scotland, neither of these kings should assist the enemies of the other. (See Robertson's "Political Index," p. 102.)

In 1329 Martoline, almoner to Murray, Regent of Scotland, who had written a book against witchcraft, was sent to take care of religion and morals in the Isle of Man.

In 1333, May 30th, Edward III., at Tweedmouth, ordered William Taylor, of Carlisle, and William de Stephen, to take possession of the Isle of Man, and in the same year he granted it to Sir William Montacute (created 1st Earl of Salisbury in 1337, and son to the former Sir William) to hold the same for one year from the feast of St. Michael, and to pay the proceeds thereof into the Exchequer (see Rymer's "Fœdera," vol. v. p. 558); but, in 1334, Edward Balliol presented himself to Edward III., and swore fealty to him for Scotland and the isles adjacent, and under him the Scots still retained possession of the Isle of Man. The expulsion from Scotland of Edward Balliol, who had been intruded on the throne by Edward III. in place of David II., placed the Isle of Man again in the power of the Bruce family.

In 1338 Edward III. appointed Edmund Mactoryn, Escheator of Ireland, to expel the Scots from the Isle of Man, and to seize it from Richard de Mandeville, who had entered

the island with a multitude of Scotch felons. (See Rot. pat. et claus. Cancellariæ Hiberniæ.)

In 1340 John de Ergadia, who had married a daughter of the Red Comyn, and had been driven from the island, where he had large possessions, by Robert Bruce in 1313, regained his possessions. The Ergadia family had for a long time been connected with the Isle of Man, Reginald, the father of Mary de Waldeboef, having married a daughter of Alexander de Ergadia.

According to the "Rotuli Scotiæ," permission was given by Edward III., in 1342, for the men of the Isle of Man to enter into truces with the Scots.

But in 1343 the King furnished Sir William Montacute, Earl of Salisbury, with men and shipping to prosecute his right, which he did so successfully (defeating the Scotch), that he obtained possession of his ancestral throne, and was crowned King of Man, but died the following year.

In 1344, Sir William Montacute, 2nd Earl of Salisbury, and son of the above 1st Earl, succeeded his father in the kingdom. Through the whole of his reign he had to keep watch against the Scots under David Bruce, though, in 1357, solemn truces were entered into by the King of England with the messengers of Scotland, as a respite from the sufferings of war both by sea and land.

The Montacute family belonged specially to the party of Wycliffe, and John, the 3rd Earl of Salisbury, fell a sacrifice to his principles in the beginning of the 15th century.

In 1393, William, 2nd Earl of Salisbury, having held the crown of Man, as a descendant of the Norse kings of the race of Goddard Crovan, for 49 years, through difficult circumstances, being now in his old age, and having unfortunately slain his only son in a tournament at Windsor, sold his right and title to Sir William Scroop, Chamberlain to Richard II., afterwards, in 1397, created Earl of Wiltshire. The record of the purchase runs thus, in a translation from the original:—

"William le Scroop buys of William Montacute the Isle of Eubonia, i. e. Man. It is forsooth the law of the said

island that whoever is its Lord shall have the title of King, and also be crowned with a golden crown."

Whilst it was in possession of the Earl of Wiltshire, the Earl of Warwick, being a favourer of the House of Lancaster, was banished in 1397 to the Isle of Man, and confined in Peel Castle.

It is well known, however, that Henry, Duke of Lancaster (afterwards Henry IV. of England), soon after his landing, 1399, besieged Bristol Castle. Not being able to hold out more than four days, the garrison surrendered at discretion. Amongst the prisoners were the aforesaid William Scroop, and two others of Richard II.'s Council, and extremely obnoxious to the people.

Without any form of trial, Henry ordered them to be immediately beheaded. Notwithstanding the Act of 34 Edward III. cap. xii., which inhibited the escheators from claiming lands on the ground of treason surmised in persons then dead who had not been attainted in their lifetime, Henry set up in opposition the military judgment or council of war which had condemned these persons to death, and proceeded at once to deal with their property as of persons under attainder and forfeited to the crown, and subsequently, as appears by the proceedings in Parliament, the 19th November of that year, obtained the sanction of both the Lords and Commons to legalise these acts. Henry IV. had, however, previously, on the 18th of October, given and granted to Henry Percy, Earl of Northumberland, the Isle, Castle, Pile, and Lordship of Man, with all the islands, manors, &c., thereto belonging, together with the patronage of the bishopric of the said island, &c., "by the service of carrying, by the hand of himself or some sufficient honourable person his deputy, the sword called 'Lancaster sworde' during the procession and whole time of the solemnisation of the coronation of the King and his heirs." (See Cal. Rot. pat. de anno 1^o Regis Henrici IV.)

The possession, however, of the island by the Earl of Northumberland was but of short continuance. He was, 4 years after, on his attainder, deprived of it again by Act of Parliament; and in the 7th year of his reign (A.D. 1406)

the King granted it to Sir John Stanley, for life only. Subsequently (A.D. 1407) he extended the grant to him in perpetuity, in as full and ample a manner as it had been granted to any former lord, to be held of the crown of England by paying to the King, his heirs and successors, a cast of falcons at their coronations. Sir John Stanley died in the beginning of 1414, being at the time Lord-Lieutenant of Ireland, "a man truly great, and an honour to his country." He married Isabel, only daughter of Sir Thomas Lathom, of Lathom, and thence took the eagle and child for his crest. He was succeeded by his son, Sir John Stanley, who came into the isle in the year 1417, and in the June of the same year convened a meeting of the commoners of the whole island, on which occasion were promulgated the laws which appear first in the statute-book of the Isle of Man. He held subsequent Tynwald Courts, either in person or by his Lieutenants, in the years 1422, 1429, and 1430, in which important alterations were made in previous laws, and new ones enacted; amongst the former, "prowess or trial by combat," which had hitherto been allowed, was henceforth abolished. He greatly restricted the power of the Church, and took possession of forfeited Church baronies. He married Isabel, the only daughter of Sir John, and sister to Sir William Harrington, of Hornby Castle, near Lancaster. Both these Isabellas appear to have been styled Queens of Man. His death took place in 1432, when he was succeeded by Sir Thomas Stanley, his son, created (A.D. 1456) Baron Stanley by Henry VI.; after whom succeeded (A.D. 1460) Thomas, his son, created 1st Earl of Derby by Henry VII. in 1485. He married Margaret, daughter of the Duke of Somerset, Dowager Duchess of Richmond, and mother of Henry VII. He is remarkable in English history as having crowned the Earl of Richmond immediately after the battle of Bosworth Field. In 1505 he was succeeded by Thomas, his grandson, who resigned the title of King of Man, saying that "to be a great lord is more honourable than to be a petty king."

On the decease of Thomas, 2nd Earl of Derby, in 1521,

Edward, his son, was only 14 years of age, and the island was therefore, during his minority, under a commission consisting of the Bishop (Huan or John Hesketh), the Lieutenant-Governor, and Cardinal Wolsey.

After his accession to the Lordship of the Isle, he lived 44 years, in the reigns of Henry VIII., Edward VI., Mary, and Elizabeth, and saw through the eventful period of the Reformation. He died October 24th, 1572.

Henry, his son, succeeded him as 4th Earl of Derby. He married Margaret, only daughter of Henry Clifford, Earl of Cumberland, by his wife Eleanor, daughter of the Duke of Suffolk by Mary, younger sister of Henry VIII. His wife was thus first cousin, once removed, to Queen Elizabeth. He appears in all his acts to have been a strenuous supporter of the Reformation, which was feebly carried out in the Isle of Man during the life of his father. He was appointed one of the commissioners for the trial of Mary, Queen of Scots. He died September 25, 1594, leaving two sons, Ferdinand and William, of whom the latter had been Governor of the Isle the year before his father's death.

Ferdinand, the elder son, 5th Earl of Derby, succeeding to the Lordship of Man in 1594, was poisoned by his servant in the beginning of the following year. Seacome hints that he was put out of the way at the suggestion of Queen Elizabeth, as having too close pretensions to the crown of England. He appears to have been a literary character. A poem of his is given in the "Antiquarian Repertory," vol. iii. p. 133. Upon his death his younger brother, William, 6th Earl of Derby, endeavouring to take possession, found his claim contested on behalf of the four daughters of Ferdinand, who had left no son.

Queen Elizabeth appointed a commission to determine the question, in the mean time taking the island under her own protection, and appointing Sir Thomas Gerrard Governor. When James I. came to the throne he took advantage of the doubts created as to the rightful heir to make grants of the island at different times to other parties not connected with the Derby family, as the Earls of Nor-

thampton and Salisbury, and their heirs; then on leases to Robert, Earl of Salisbury, and Thomas, Earl of Suffolk, for 21 years.

After years of litigation the result was given in favour of the female succession; but a compromise being entered into between the daughters of Ferdinand and their uncle, an act was passed in 1610, "assuring and establishing the Isle of Man in the name and blood of William, Earl of Derby," who then entered upon possession. Towards the close of his life, being desirous of retiring from public business, he, by deed of gift (A.D. 1637) to his son James, Lord Strange, placed in his power the Isle of Man and all his other estates, on condition of the payment to himself of an annuity therefrom of 1000*l*. Earl William died in 1642.

James, some time before this deed of gift, had visited the Isle of Man, and took order for the settling the government. His name appears connected with the Acts of Tynwald passed in 1629 and 1636. The conduct of this noble Earl during the civil war, and his execution at Bolton on Wednesday, 15th October, 1651, are well-known matters of English history.

Shortly after his death the Parliamentary forces, under command of Colonel Duckenfield, appeared off Ramsey Bay, and the Manx, under the influence of William Christian, made terms for themselves, leaving the Countess of Derby to her fate.

The island was then granted by Parliament to Lord Fairfax, who in 1652 appointed James Chaloner, Robert Dinely, and Jonathan Witten his Commissioners for the government of the country.

On the Restoration the Isle of Man reverted to the Derby family, and Charles, 8th Earl of Derby, and eldest son of James, became Lord thereof in 1660.

On his death, in 1672, his eldest son, William, the 9th Earl, succeeded him. He married Elizabeth, daughter of Thomas, Earl of Ossory, by whom he had one son, William, who died in 1700 without issue, at Venice, in the 20th year of his age. In this son the male line of James, the 7th Earl of Derby, may be said to have terminated,

though his father survived him two years, and his uncle James, the 10th and last Earl of that line, did not die till 1735.

Owing to the influence of Bishop Wilson with this James, the Manx obtained the *Act of Settlement* for confirming the estates, tenures, fines, rents, suits, and services due to the Lord of the Isle. This Act, which is called the Manx Magna Charta, was proclaimed on the Tynwald Hill, 6th January, 1704.

James died without issue in 1735, being the last Lord of that illustrious house of Derby which had governed the Isle of Man for more than 300 years.

As the two daughters of his brother William had also died without issue, James Murray, 2nd Duke of Athol, descended from Amelia Sophia, the youngest daughter of James, 7th Earl of Derby, became Lord of Man in 1736. He died in 1764, and, leaving no male issue, was succeeded by his nephew John, who, having married his cousin Charlotte, the Baroness Strange, the daughter of the above James, 2nd Duke of Athol, in 1753, became Lord of Man in his wife's right. The British government still continuing to him their overtures for the purchase of the island which they had previously made to his uncle, he began to fear lest, if he were too pertinacious of his rights, he might lose all, and at length agreed to surrender the revenues of the isle for 70,000*l.* and an annuity to himself and duchess of 2000*l.* The title of Lord of Man, the manorial rights of mines, minerals, and treasure-trove, and the patronage of the Bishopric, were still reserved to him on the honorary service of rendering a cast of falcons at every coronation, and the annual payment of a rent of 10*l.* 15*s.* 11*d.* The Act by which this was accomplished passed in January, 1765, and is known by the name of the *Act of Revestment*. This was the third time that the island changed hands by purchase; the two former instances being those of Alexander III. of Scotland, who gained it thus of the King of Norway, and of Sir William Scroop, who bought it of Sir William Montacute. It had also been mortgaged by Sir William Montacute to the Bishop of Durham,

and leased by James I. to the Earls of Salisbury and Suffolk.

John, the 3rd Duke of Athol, dying in 1774, his son John succeeded to his title and estates. He petitioned Parliament, in 1781 and 1790, for a further allowance, but without success. At length, in 1805, he obtained a grant of the fourth part of the revenues of the island, which was afterwards commuted to 3000*l.* per annum for ever. However, in 1825, the Duke acceded to a proposition made to him by the Treasury to purchase the whole of his remaining interest in the island for the sum of 416,114*l.*; and thus the Isle of Man became entirely and definitely, with all the rights and privileges of royalty, vested in the British crown.

John, 4th Duke of Athol, died September 29, 1830, in the 76th year of his age, having been Lord of Man 55 years. He had rendered the accustomed service of a cast of falcons at the coronation of George IV.

CHAPTER XV.

ECCLESIASTICAL HISTORY.

THE title "Bishop of Man, of Sodor, and of Sodor and Man," by which the chief pastor of the Church in the Isle of Man is consecrated and installed, indicates the changes which have taken place in the extent of his diocese at different times.

Originally, as now, the diocese was restricted to the Isle of Man, having been constituted by St. Patrick, who converted the islanders to Christianity, and, in 447, consecrated St. German first Bishop of Man.

The Bishopric of Sodor (the Sudoer, Sudereys, or Southern Islands) was instituted by Pope Gregory IV. in 838. It consisted of about thirty islands off the west coast of Scotland, of which St. Mary's in Iona was the cathedral church.

The Bishop of the Nordereys, or Northern Islands, had the Orkneys and Shetlands for his diocese, his cathedral church being that of St. Magnus at Kirkwall.

On the conquest of the Western Islands and Man by Magnus Nudipes (Barefoot), in 1098, the union took place of the two sees of Sodor and Man. The bishoprics of Sodor and Man continued thus united till the close of the 14th century, when, the Western Islands belonging to Scotland and the Isle of Man being in possession of the English, in 1380, the clergy of Iona and the Western Isles elected a certain person named John to be Bishop of Sodor, and the clergy of Man made an election of Robert Waldby for their Bishop; the latter, notwithstanding, retaining his title of Bishop of Sodor and Man, just as the Kings of England retained the title of Kings of France, and the Kings of Sardinia that of Kings of Jerusalem and Cyprus, when they had lost all connection with those countries.

In order to keep up some pretension to the title of Bishop of Sodor as well as of Man, the name Sodor was then given to the little island on which the Cathedral of St. German was built, as appears in the grant made by Thomas, Earl of Derby, in 1505, to Huan Hesketh, in which is mentioned "the Cathedral Church of St. German, in the place called Holme, Sodor, or Peel."

In Keith's "Catalogue of Bishops," it is stated that the ancient armorial bearing of the See of Sodor and Man was,—"*Azure*, St. Columba at sea in a cockboat all *proper* in chief, over head a blazing star, *or*." These are probably the arms of the Bishopric of the Isles only.

The present arms of the Bishopric, which were not adopted till the 14th century, are,—"*Gules*, the Virgin Mary standing on three ascents, with her arms extended between two pillars, on the dexter a church all *proper*. In base the three legs of Man on a shield, surmounted with a mitre."

Very little is known respecting the condition of the See of Man before the 11th century. The "Chronicle of Rushen" commences its catalogue of bishops with these words: "Suffice it to say that who or what bishops existed before

Rolwer (A.D. 1050), we know not, because they have not been transmitted to us in writing, nor by the tradition of our fathers."

The British Church in Man, like that in Wales, with which for several centuries it was closely connected, was too independent of Rome to receive much notice from the monks of Rushen Abbey, which was an offset from Furness, and which claimed, in virtue of a bull of Pope Celestine III., to have the right of nomination to the Bishopric of Man.

The following incomplete list of bishops of an early date is given from various sources :—

St. German, who was consecrated Bishop of Man in 447, died in St. Patrick's lifetime, and then St. Patrick consecrated successively Conindrius and Romulus.

On the death of Romulus, in 498, St. Maughold was chosen Bishop. His death happening in 518, St. Lomanus, a nephew of St. Patrick, succeeded. After him were St. Conaghan and St. Rowney, and, in 600, St. Conanus, who died January 26th, A.D. 648.

Contentus, Baldus (or Baldinus), and Malchus are given subsequently at uncertain dates, whilst the Welsh line of kings ruled over the Isle of Man. The occupation of the Isle of Man by the heathen Northmen at the end of the 9th century must have caused much trouble to the Manx Church. Nor have we any distinct evidence to show at what time the Danes in the Isle of Man became converts to Christianity.

In the days of the Danish line of kings of Man, we have as Bishops, St. Brandon, A.D. 1025; Roolwer (or Hrolfr) in 1050; William in 1065, and Aumond M'Olave in 1077. The last was Bishop of the Isle of Man at the time of the conquest of the island by Goddard Crovan.

The first Bishop of Sodor and Man was Hamond, son of Jole, a Manxman, in A.D. 1100. He has been by Matthew Paris confounded with the atrocious Wymund, monk of Sais, in Normandy, who united in his own person the characters of "bishop, warrior, and freebooter," and who was mutilated and deprived of his eyes, "not for the

kingdom of heaven's sake, but for the peace of Scotland." (See Oliver's "Monumenta," vol. i. p. 227.)

The date of Hamond's death is not given, and we have no name of a bishop in the Rushen catalogue till 1151. There is, however, great reason for placing Eudo de Sourdeval, Abbot of Furness, in the list of bishops between 1134 and 1145. A document is preserved (Harl. MS. 1808, p. 57), entitled "*Recognitio Olavii Regis Mannie et Insularum*," in which Olave Kleining, "by the grace of God King of the Isles," entreats of Thurstan, Archbishop of York, that he would consecrate the bishop who had been elected from amongst the inmates of Furness Abbey, and "the Lord Abbot Eudo declared that he neither would nor could go to any other person than the Archbishop of York."

John, a monk of Sais, was consecrated in 1151 by Henry M'Murdock, Archbishop of York. He is said to have been buried, in 1160, in the Isle of St. Patrick of the Peel. Gamaliel, an Englishman, was consecrated as his successor by Roger, Archbishop of York, and died in 1181, and was interred at Peterborough. In that same year Reginald, a Norwegian, was consecrated by the Archbishop of Trondjem (Drontheim). He obtained from the clergy that one-third of the tithe of the island should be given to the bishop; another third went to the Abbey of Rushen, and the remaining third to the clergy. After Reginald,

Christian, an Argyleshire man, who had been Bishop of Whithorne, was consecrated Bishop of Sodor and Man in 1154. To him succeeded, in 1186,

Michael, a Manxman, who, "being a monk, was for his mildness, gravity, and eminent qualities, raised to the bishopric." He died at an advanced age, in 1193, at Fountain's Abbey, where he was interred.

The struggle between Olave the Black and his illegitimate brother Reginald for the throne of Man and the isles (see Chap. XIV. p. 181), produced much confusion in the appointment of the bishops for some years after the death of Michael. In 1203, Nicholas de Meaux, 17th Abbot of Furness, was nominated by Olave, and consecrated by the

Archbishop of Drontheim, but could not get possession of the bishopric, owing to the opposition of Reginald; and, as appears by a letter of Pope Honorius III., in 1224, to the Archbishop of York, he applied to the Pope for permission to render up his charge.

He was succeeded in 1224 by Reginald, the nephew of Olave, who "laboured under much infirmity of body," and, according to the "Rushen Chronicle," died in 1226, and was interred in the Abbey Church of Rushen.

On his death, John, the son of Hefar, or Harfare, succeeded. He is found attesting a deed of Archbishop Walter Grey, A.D. 1230, in which year he was burnt to death by the negligence of his servants, and interred at Jervaux Abbey, Yorkshire.

Simon, an Argyleshire man, was consecrated in 1236 by Peter, Archbishop of Drontheim, at Bergen, in Norway. He is said to have been learned in the Scriptures. He built the choir of Peel Cathedral, and in 1239 held a synod, drew up a code of statutes for the Manx Church (given in the "Monasticon Anglicanum"), and probably established a chapter. The date of his death is given in the "Rushen Chronicle" as February 23, 1247, at an advanced age, at his palace in Kirk Michael, and he was buried in the Cathedral of St. German at Peel.

Laurence, Archdeacon of Man, was then chosen Bishop by the chapter and people of Man, and obtained the royal assent in 1247. He then went to Norway for consecration, which did not take place till 1249, but was wrecked in returning to the Isle of Man in the Somburg Röst, off the Shetlands, with the King Harold, his bride Cecilia, and many nobles. As he never had possession, his name does not appear in the Rushen catalogue.

Richard, an Englishman, a Canon of St. Andrew's, Scotland, and Chaplain to John, Cardinal of St. Lorenzo, in Lucina, was consecrated in 1235 at Rome by the Archbishop of Drontheim. He consecrated the Abbey Church of St. Mary of Rushen in 1257, and at the same time obtained of Magnus, the last Norse king of Man, a charter granting "all kinds of liberty to Holy Church, and full powers to

the bishop to hold courts of life and limb in all cases of theft and homicide, and other wickednesses; also the island of St. Patrick, near Peel, and the village of Lezayre, near Ramsey, with a moiety of the fisheries of the Lake Mireshaw, and the produce of all kinds of mines of lead and iron which may be discovered in the land of Man." This charter was confirmed in 1329 to the Bishops of Man. Richard died at Langalyver, in Copeland, when returning from the Council of Lyons, in 1275, and was buried in St. Mary's of Furness.

The first Bishop of Sodor and Man after the Scottish conquest was Mark, a native of Galloway, and a nominee of Alexander, the King of Scotland. He obtained his consecration in 1275, at the hands of John, Archbishop of Drontheim, in the city of Tunsberg in the south of Norway. He appears to have been, also, the first "Sword-bishop" of the island (*i. e.* Governor as well as Bishop). Becoming obnoxious to the Manx, he was banished. For this act the island was put under an interdict for three years. He was then recalled, when he laid a perpetual fine of a penny (called the "smoke-penny") on every house. This tax remains in force to the present day, and is usually collected by the clerks of the parishes, as a part of their emoluments. Mark held a synod at Kirk Braddan in 1291, in which 36 canons were enacted.

On the death of Alexander, when Edward I. obtained the Isle of Man, he made Mark do fealty to him in 1296, and then appointed him Chancellor of Scotland.

He became blind in his old age, and died in 1298. To him succeeded Onan or Inan, in the same year, and Maurice, in 1303, who is said to have been sent prisoner to London.

Alan or Allan, of Wigton in Galloway, who in 1295 had been appointed to the living of Kirk Cairbre (*i. e.* Kirk Arbory), was consecrated in 1305 Bishop of Sodor and Man, by Jorund, Archbishop of Drontheim. He continued Bishop when the Scots, under Robert Bruce, reconquered the island, in 1313, and died in possession in 1320. The next three Bishops were also Scotchmen, viz. Gilbert M'Lelan, from 1321 to 1324; Bernard de Linton, from

1329 to 1333 ; and Thomas, from 1334 to 1348. All these Bishops were consecrated in Norway ; but after the English, under Sir William de Montacute, finally acquired possession of the Isle of Man, we find the intercourse with Norway cut off. The next Bishop, William Russel, a Manxman and Abbot of Rushen, having been elected by the clergy of Man in 1348, was consecrated by the Cardinal Bishop of Ostia. He held a synod at Kirk Michael in 1350, at which 5 articles were added to the former canons. He was Abbot of Rushen 18, and Bishop of Sodor and Man 26 years, and died in 1374. He was buried at Furness.

John Donkan, a Manxman, Archdeacon of Down, and collector of Papal revenues, being elected on the feast of Corpus Christi, 1374, in the Cathedral of St. German, by the clergy of Man, was confirmed at Avignon, October 15th, by Pope Gregory XI., and consecrated November 15th, along with 8 other bishops, at the same place, by Simon Langham, afterwards Archbishop of Canterbury. In returning he was cast into prison at Bologne, in Picardy, for misappropriation of money collected for charitable purposes. On payment of 500 marks he was set free at the end of 2 years, and was installed in the Cathedral Church of St. German, Jan. 25, A.D. 1376. On his death, which took place in 1380, the bishoprics of Sodor and Man, which had been united rather more than 280 years, were again separated, and the clergy of Sodor, or the Isles, elected one John to be their bishop.

It is somewhat interesting to note that the first and last true Bishops of Sodor and Man were Manxmen ; and there has been no Manxman Bishop of Man since the separation of the sees.

With John Donkan the Papal power culminated in Man. After the separation of the dioceses, the great liberties granted to the bishop and clergy were gradually curtailed, more especially by Sir John Stanley the 2nd, who anticipated by 100 years in Man the assertion of the supremacy of the crown made by Henry VIII. Henceforth the bishops were the mere nominees of the Lord of Man ; and in the present day there is not even a dean and chapter to whom

the crown makes the sham of a choice in the appointment of a bishop.

Robert Welby, or Waldby, of Aire in Gascony, is said to have sat Bishop of Man for 20 years upon the death of John Donkan, and to have been then translated to Dublin.

John Sprotton is mentioned in the "Insular Records" as Bishop of Man in 1402; and in 1425 John Burgelin, a Franciscan, is named in Wadding's "Annales Minores" as having been *provided*, though it is doubtful if he ever obtained possession. We learn from the Manx statute-book that Richard Pulley held a visitation in 1429; and canons which were framed by him are given in the "Monasticon." John Greene was consecrated in 1449, and in 1452 was made Suffragan of Lichfield. Thomas Burton, a Franciscan, was appointed in 1455, and died in 1458. On the 18th February, 1459, Thomas of Kirkham, Bishop-elect of the Church of Sodor, exhibited at London to the Archbishop of York a bull of Pope Calixtus, given at Rome 11th calends of July, 1458, declaring the Cathedral Church of Sodor in Man to be suffragan to the Church of York.

Richard Oldham, Abbot of Chester, succeeded in 1480, and died in 1486.

Huan Hesketh (called also Hugh, Ewan, Evan, and John Hesketh, and, by Le Neve, Blackleach) was consecrated Bishop in 1487. The exact date of his death is not known. He was certainly alive in 1532. He is mentioned as executor to a will proved in 1530; and in the *Lex Scripta* of the Isle of Man an indenture occurs, under date July 31, 1532, between "John, Bishop of Sodor and the Isle of Man, and the Right Honourable Edward, Earl of Derby." It is plain, therefore, that he was bishop for 45 years at least, and he may have been bishop 10 years more, viz. till 1542, when his successor was consecrated; and even then his holding of the bishopric would not have been as long as that of Thomas Wilson, who was bishop from 1697 to 1755.

He obtained in 1505 a charter from Thomas, Earl of Derby, confirming to him "all the church-lands, tithes, possessions, and liberties which had ever been granted to

his predecessors." He was buried in the Cathedral of St. German.

Thomas Stanley, son of Sir Edward Stanley, of Hornby Castle, Lincolnshire, 1st Lord Monteagle, was consecrated Bishop of Sodor and Man in 1542. It is said that he was deprived by Henry VIII., in 1545, for his non-compliance with the statute 33rd Henry VIII., dissevering the Isle of Man from Canterbury, and annexing it to the province of York. As the Isle of Man had in ancient times been connected with the province of York, it is difficult to understand the reasons of Stanley's non-compliance, if such were the case. At the same time, as the patronage of the diocese of Sodor and Man was not Henry's, he could have no ground for interference in the matter any more than in the dissolution of the Monastery of Rushen, the Isle of Man not being part of the realm of England, or subject to the laws of England.

Robert Ferrar, or Ferrier, was nominated in his place in 1545. He had been Chaplain to Archbishop Cranmer in 1533. He was translated to St. David's in 1546, and was imprisoned during the reign of Edward VI. for his Lutheran opinions. On Mary's accession he was condemned as a heretic, degraded, and burnt at the Market Cross, Caermarthen, March 30, 1555. Burnet mentions his consecration as taking place in 1548, but he is found subscribing as Bishop of Sodor in 1545.

Henry Mann, D.D., Dean of Chester, had the royal assent to his nomination on January 22, 1546. He continued to hold the see through the reign of Edward VI. and part of that of Mary, and died in quiet possession in 1556. In the Church of St. Andrew's Undershaft, London, is the following epitaph to him : —

"Henry Mann, Doctor of Divinity in the University of Oxford, and sometime Bishop of Man, which Henry departed this life October 17, 1556, and lyeth buried under this stone." (See Brown Willis's "History of Cathedrals," p. 367.)

Thomas Stanley was restored by Mary, A.D. 1556, and was not again deposed by Elizabeth. In addition to the See of Man he had a dispensation from the Pope to hold

his other preferments, viz. the Rectory of Wigan, Rectory of Warwick, Rectory of North Meols (Southport), and he had the livings of Badsworth and of Berwick. (See Brown Willis's "History of Cathedrals.")

In the volume of the Parker Society entitled "Correspondence of Archbishop Parker," p. 222, in a letter from Bishop Pilkington of Durham to Archbishop Parker, about 1564, we meet with the following singular paragraph: "The Bishop of Man (Thomas Stanley) liveth here at his ease, and as merry as Pope Joan."

In the year 1556 Bishop Stanley was appointed Governor of the Isle of Man. He was thus one of the "sword-bishops." Becoming Lord Monteagle on his father's death, he resigned the bishopric.

John Salisbury, LL.B., Dean of Norwich, Chancellor of Lincoln, Archdeacon of Anglesea, and Suffragan Bishop of Thetford, was nominated to this see in 1569. Sacheverell says he was consecrated in 1571. He had a share in the translation of the Bible into Welsh. He died in 1573, and was buried in the Cathedral at Norwich.

On his death, we read in Brown Willis's "History of Cathedrals," "James Stanley, son to Lord Monteagle, is said by some accounts to have been appointed Bishop of Man A.D. 1573, though in others we are informed that after Salisbury's decease this see continued vacant about three years."

John Merrick was nominated by Henry, Earl of Derby, at the recommendation of the Earl of Leicester, in 1577, as we read in the statute-book of the Isle of Man: "At a Tynwald Court held July 13th, in the year 1577, near the Chapel of St. John, before the Right Honourable Henry, Earl of Derby, his barons and clerks, council and assembly of the island, John Merrick was called in and sworn Bishop according to law." He was also a sword-bishop. He gave to Camden, the historian, the first portion of his "History of the Isle of Man," published in the "Britannia." In his letter to Camden, 22nd October, 1577, he states the value of his bishopric at 100*l.* per annum. He died in 1599, and was immediately succeeded by

George Lloyd, A.D. 1600, Rector of Heswall, Cheshire, who was afterwards, January 14th, 1604, translated to the See of Chester; and in his room

John Phillips, D.D., Dean of Cleveland, and Rector of Hawarden, Flintshire, succeeded in A.D. 1605. He was a native of North Wales, and is said to have translated the Bible and Prayer-book into Manx. The latter was extant in the days of Sacheverell, but it does not appear to have been printed. He was notable for preaching, charity, and hospitality. He died August 7th, 1633, and was buried in St. German's Cathedral.

William Foster, D.D., Fellow of Catherine Hall, Cambridge, and Prebendary of Chester, was consecrated A.D. 1633, held a court at Douglas, October, 1634, and died in the beginning of 1635. After him

Richard Parr, Fellow of Brazenose College, Oxford, was appointed, A.D. 1635. Chaloner says of him that to his own knowledge he was an eminent preacher. On his death, which took place A.D. 1643, on account of the "troublesome times" no appointment was made, and the see was kept open 17 years. We have the testimony of Chaloner that the Manx clergy generally in his day were remarkable as preachers.

Samuel Rutter landed at Ronaldsway September 21st, and on the 24th came to Castle Rushen, and was installed October 8th, A.D. 1660. He had been Archdeacon several years, and governed the Church with great prudence during the civil wars. He was a man of exemplary goodness and moderation, and sat Bishop till the year 1663. "To his assistance," says Seacome, "I am greatly obliged for his collections and memoirs made use of in my present history of the noble house of Stanley, but especially in that ever memorable siege of Lathom, in the defence whereof he had a large share."

In the 2nd siege of Lathom House Mr. Rutter, acting as Chaplain to the garrison, managed also the correspondence with their friends outside the walls. A story is related of a dog about whose neck he used to tie despatches, and then, having beaten him out of Lathom House, the dog

betook himself to the house of a friend 3 miles off, who had been instructed where to look for the papers. In like manner, when the answers were obtained, the dog being beaten back into Lathom House communicated the desired information to its inmates. This continued for 9 months; till the dog was shot by the enemy.

The great Earl of Derby was deeply attached to Mr. Rutter, and makes frequent mention of him in his letters to his wife and children.

The successor of Bishop Rutter was Isaac Barrow, D.D., A.D. 1668, Fellow of Eton, and uncle to the famous Dr. Isaac Barrow, Master of Trinity College, Cambridge. He was consecrated Bishop, and sent over as Governor by Charles, Earl of Derby. He was a man of great energy and zeal, and did much to elevate the Manx Church. To him King William's College looks up as its founder. After 2 years he was removed to St. Asaph, and was succeeded by Henry Bridgeman in 1671.

John Lake was consecrated Bishop of Sodor and Man in 1682, translated to Bristol in 1684, and again to Chichester, 1685. He was one of the seven bishops confined in the Tower by James II.

Baptist Levinz was installed by proxy in the Cathedral of Peel on April 6th, 1685, and again in person, June 4th, 1686. He died in 1693, and the see was then kept vacant 4 years. The king then threatening the Earl of Derby that he would appoint a bishop himself,

Thomas Wilson, who had been Domestic Chaplain to the Earl, and tutor to his son, was after much persuasion forced into the bishopric. Having been created D.C.L. by the Archbishop of Canterbury, he was consecrated Bishop of Sodor and Man by Dr. Sharp, Archbishop of York, assisted by the Bishops of Chester and Norwich, 16th of January, 1697-8. He landed at Derbyhaven on the 5th of April following, and on the 11th was installed in Peel Cathedral.

His remarkable character will have been learned from the previous pages, and his name will ever be held in veneration, not only in the Isle of Man, but throughout the whole Christian church. Amongst his bene-

volent acts can only be here noted, in addition to those already given, that he established a fund for the support of the clergymen's widows, at the suggestion of his son, in 1790. The money collected by him, and placed in the English funds, amounted at that time to 12*l.* per annum. Afterwards the thirds of the living of Kirk Michael were purchased, and made over to trustees for the use of that charity for ever; and at the present time, from the commuted tithes of the island, 141*l.* 8*s.* per annum is paid as its equivalent.

The Bishop held an ordination in the year 1751, and another in 1752. In the year 1753 he consecrated a new chapel at Ramsey. His death followed 2 years after, in 1755. He was succeeded by

Mark Hildesley, D.D., A.D. 1755. Under his auspices the Manx version of the Bible was completed. He received the last portion of it on Saturday, November 28th, 1772, and on the Monday following was seized with the palsy, and died on the 7th of the ensuing month.

Richard Richmond, D.D., A.D. 1773, was consecrated as successor, and died in London February 4th, 1780.

George Mason, A.D. 1780, was the next Bishop, but only held the bishopric 3 years. He died in 1783. His successor was

Claudius Crigan, D.D., consecrated February 20th, 1784. He was nominated by the Dowager Duchess of Athol, during the minority of her son. On his death the appointment of his successor kept open till the

Hon. George Murray, A.D. 1813, second son of Lord George Murray, Bishop of St. David's, and nephew to John, the 4th Duke of Athol, was of age for consecration. The consecration took place in April, 1813. In the year 1827 he was translated to Rochester, and

William Ward, D.D., 1827, Rector of Great Hawksley, Essex, succeeded. In his episcopate was passed the act for uniting this see with Carlisle. Through the great exertion of the Bishop, seconded by his clergy and the leading members of the laity of the Church, together with the strong remonstrance of the bishops of the English Church, this scheme was ultimately set aside. Bishop Ward was the means of

adding largely to the church accommodation of the island. He succeeded in raising 8000*l.* for this purpose in England, and nearly 4000*l.* in the island. Out of this sum eight new churches were erected, and others enlarged. He also very greatly promoted the erection of King William's College. He died at Great Hawksley, in Essex, January 26th, 1838.

To him succeeded, as the first nominee of the British crown,

James Bowstead, A.D. 1838, Tutor of Corpus Christi College, Cambridge, and Rector of Rettenden, Essex. He was created D.D. by royal mandate. His installation took place in St. Mary's Chapel, Castletown, September 5th, 1838. During the short period of his episcopacy on the island, he established the Diocesan Society. On his translation to the See of Lichfield, 1840,

Henry Pepsy, D.D., A.D. 1840, brother to Lord Chancellor Cottenham, succeeded; was installed at Castletown, May 8th, 1840, but in the following year was translated to Worcester. His successor was

Thomas Vowler Short, D.D., A.D. 1841, Rector of St. George's, Bloomsbury, and formerly Tutor of Christ's Church, Oxford; he was installed at Castletown, July 25th, 1841. At the close of 1846 he was translated to St. Asaph. The successor of Bishop Short in the See of Sodor and Man was

Walter Augustus Shirley, D.D., A.D. 1847, Archdeacon of Derby, who was installed at Castletown, February 1st, 1847. He had been appointed Bampton Lecturer for that year, and entered upon the first portion of his course in the Lent Term. He returned to Bishop's Court in the Easter vacation, where he was soon after seized by an attack of bronchitis, and on the 21st of April he expired, after an episcopate of only 3 months. His successor,

The Right Hon. Robert Eden, D.D., Lord Auckland, was consecrated A.D. 1847. He is youngest son of William, 1st Lord Auckland, and brother to the late George, 2nd Earl of Auckland, Governor-General of India, and First Lord of the Admiralty. After occupying the see with great popularity for 7 years, he was translated to Bath and

Wells in 1854. To him succeeded, in 1854, the present Bishop,

The Hon. Horatio Powys, D.D., third son of Lord Lilford. On referring to the civil history of the island, it will be seen that his Lordship's ancestors, during the latter part of the 8th and beginning of the 9th century, were of the Welsh line of the kings of Man. His Lordship has greatly added to the episcopal residence, to which, through his exertions, has been attached the new chapel, as a memorial to Bishop Wilson.

It may have been observed that the Bishopric of Man is the oldest in the British Isles, having existed from A. D. 447 to A. D. 1861, *i. e.* 1414 years. It is also remarkable that it did not lose its regular succession of bishops at the time of the Reformation. Thomas Stanley, who was deprived by Henry VIII., was restored by Mary, and not again deprived by Elizabeth. No bishop was ejected at the time of the Great Rebellion; but the see, on the death of the bishop, was kept vacant till the Restoration, when Rutter, who had been Archdeacon, was raised to the episcopal dignity.

The Manx Church has great liberty of action. It is neither encumbered with an Act of Mortmain nor an Act of Uniformity. It has its own Canons and its own independent Convocation.

If any doubt should exist as to the powers of the Manx Convocation to legislate for the Manx Church, it ought to be removed by the following clause at the end of the Constitutions of 1703, which, as part of the laws of the Isle of Man, has never been abrogated:—"And for the better government of the Church of Christ, for the making of such orders and constitutions as shall *from time to time* be found wanting . . . there shall be, God willing, a Convocation of the whole clergy of the diocese in Whitsun week every year," &c.

Manxmen, and more especially Manx Churchmen, may be reminded of the words addressed by Bishop Ward to his clergy when the diocese was threatened with annexation to the See of Carlisle: "We have never," says he, "by a

suicidal act, bound ourselves, nor has the secular power sought to bind us. We are free and they are free. They encroach not on our liberties as Churchmen, and we require no test from them as legislators. They support and protect us with the arm of flesh; we bless and further them with our counsels and spiritual ministrations. Our State is supreme, and our Church distinct and free; yet both Church and State are one."

There are, however, in practice, innovations brought into the Manx Church, which have crept in through the towns in the island where many strangers have taken up a permanent residence, and many of the statutes for the furtherance of education and preservation of morality on the isle have thus become practically a dead letter.

The general use of the *English* Liturgy has originated one needless irregularity. In the Manx Book of Common Prayer as printed in 1765, there is no prayer for the High Court of Parliament, but there is one for the Insular Legislature, together with the Lord and Lady of the Isle, which occurs as a clause in the Litany and in the prayer for the Royal Family, viz. *As maroosyn yn Chiarn yn Lady, as Fir-reill yn Ellan shoh*, "and with them the Lord, the Lady, and Rulers of this Isle." Its omission in the edition of 1840 is without authority. As prayers and supplications are to be made for all men, there can be no objection to the introduction of the prayer for the High Court of Parliament, though its Acts are not of force in the island; but the prayer for the Insular Legislature should not be omitted, and the Governor, as the Queen's representative, may be well remembered in the prayers of the Church.

The prayer for a blessing on the fisheries, though not printed in the English version of the Manx Prayer-book, is still used in the Litany, where a clause is added to those words, "That it may please Thee to give and preserve to our use the kindly fruits of the earth," viz. "and to restore and continue to us the blessings of the sea" (in Manx, *as dy chur er ash as dy hannaghtyn dooin bannaghtyn ny marrey*).

The offertory has never been disused in the diocese of

Sodor and Man, where the morning service is not concluded in the pulpit, and the congregation is never dismissed before the prayer for "the whole state of Christ's Church militant here in earth."

Bishop Wilson drew up several forms of prayer which were used on various occasions without royal authority. Any special forms of prayer sent forth by royal authority to the English Church are endorsed by the Bishop of the Isle, and by him issued to the clergy. In temporal power the Manx Church has no doubt declined almost continuously since the days of the 2nd Sir John Stanley. The Bishop and Archdeacon are now the only ecclesiastics in the Legislature of the Isle of Man. The Bishop has no seat in the Parliament of the United Kingdom, though he now holds his barony from the Crown.

The island is ecclesiastically divided into 17 parishes, the names of which are given on page 9, Chap. II. In addition to the 17 parish churches, there are the following churches, chapels, or schoolhouses used as chapels of ease:—St. Jude's, Andreas; St. John the Baptist's, and St. John the Evangelist's, in German parish; St. George's, St. Thomas', St. Barnabas', and St. Matthew's, in Douglas, in the parish of Braddan; St. Paul's and the Old Church, Ramsey, and Christ's Church, Dhoon, in Maughold; St. Luke's, Baldwin, in Braddan; St. Mary's, Castletown; St. Thomas', King William's College; and St. Mark's, in Malew; Schoolhouses at Foxdale, Tromode, Sulby, Dalby, Grenaby, and Port St. Mary; the Barn, Sandy Road, Ramsey, and the Chapel of Ease at Oakhill. There are, therefore, about 40 places of worship in connection with the Established Church of the Isle of Man.

In the year 1839 the Crown, Bishop, and clergy agreed to commute the several tithes payable to them for the annual payment of 5575*l.*, the proportions payable to each being regulated by an Act of Tynwald.

Of the incumbents the Rector of Andreas (who is also Archdeacon) receives 707*l.*, the Rector of Ballaugh 303*l.*, the Rector of Bride 303*l.* The rest have 141*l.* 8*s.* each.

In addition there are various glebe lands attached to the

different livings, varying from 2 to 72 acres. The Bishop has one mile of glebe.

All the livings are in the gift of the Crown, excepting Braddan, Patrick, German, and Jurby, which are in the gift of the Bishop, and St. Barnabas, Douglas, in the gift of trustees. There are glebe lands attached to the clerkships of several of the parish churches, viz.: Maughold, 29 acres; Andreas, 4 acres; Santon, $\frac{3}{4}$ acre; Lezayre, 12 acres; German, 7 acres; Michael, $\frac{3}{4}$ acre; Ballaugh, $3\frac{1}{4}$ acres; Jurby, 27 acres 2 roods; Bride, 1 acre. (See "Isle of Man, its History, &c.," Appendix E, by Rev. J. G. Cumming.)

It is provided by the common law of the island that a school shall be built and maintained in substantial repair in every parish by assessment upon the inhabitants, and that every child of a proper age shall attend school. The principle of State education in connection with the Church has been fully recognised in the Isle of Man since the day when Bishop Wilson procured the enactment of those Constitutions and Canons Ecclesiastical, respecting which Lord Chancellor King said that "if the ancient discipline of the Church were lost, it might be found again in all its purity in the Isle of Man."

There are upwards of 50 elementary schools in the island, and more than one-eighteenth of the entire population is under instruction therein. Towards the maintenance of the parochial schools a sum of about 200*l.* per annum is set apart from the impropriate fund at the disposal of the Bishop and Archdeacon for Church purposes. Additions are made from the royal bounty and a bequest of Lady Elizabeth Hastings. The masters receive from these sources an average payment of 8*l.* 6*s.* per annum, with the addition of the children's quarterages,

Religious Denominations.

The Wesleyan and Primitive Methodists have numerous places of worship all over the island, the number of which is upwards of 60. The earliest formation of the Wesleyan connection in the island is due to Mr. Crook, who visited it in the years 1775-6. Wesley himself subsequently visited

the place, and spoke of it as one of the most promising fields of labour.

The Scotch Presbyterians and the Independents have places of worship at Douglas and Ramsey; and there are chapels of the Roman Catholics at Douglas, Castletown, and Ramsey.

Manx Parochial Clergy.

ANDREAS	Venerable Archdeacon Moore, M.A., Rector.
	Samuel Walker, Curate.
ARBORY	John Qualtrough, Vicar.
BALLAUGH	Thomas Howard, Rector.
	H. G. White, B.A., Curate.
BRIDE	Daniel Nelson, Rector.
BRADDAN	E. Drury, Vicar.
CONCHAN	J. Howard, Vicar.
JURBY	Henry Hardy, Vicar.
LEZAYRE	W. B. Christian, Vicar.
	J. J. S. Moore, B.A., Curate.
LONAN	Thomas Cain, Vicar.
MALEW	William Gill, Vicar.
MAROWN	William Duggan, Vicar.
MAUGHOLD	Bowyer Harrison, Vicar.
MICHAEL	J. B. Kelly, M.A. (Episcopal Registrar), Vicar.
PATRICK	Archibald Holmes, Vicar.
RAMSEY (St. Paul's)	W. Kermode, Incumbent.
RUSHEN	H. S. Gill, B.A., Vicar.
SANTON	Samuel Gelling, Vicar.
CASTLETOWN (St. Mary's Chapel)	Edward Ferrier, M.A., Govern- ment Chaplain.
	J. Wadsworth, Curate.
DOUGLAS (St. Barnabas')	J. H. Gray, M.A., Incumbent.
„ (St. George's)	W. Hawley, Incumbent.
	E. Snepp, Curate.
„ (St. Matthew's)	J. Cannell, Chaplain.
„ (St. Thomas')	S. Simpson, M.A., Incumbent.
Christ's Church, the Dhoon (in Maughold)	H. A. Stowell, M.A., Chaplain.

Foxdale Chapel (in Patrick) . . .	John Leach, M.A., Chaplain.
Laxey Chapel (in Lonan) . . .	J. Bellamy, Chaplain.
St. James' Chapel, Dalby (in Patrick) .	Charles Hill, M.A., Chaplain.
St. John the Baptist's Chapel (Tynwald).	J. Fry Garde, B.A., Go- vernment Chaplain.
St. John the Evangelist's Chapel (Cronk-y- Voddey)	John Corlett, Chaplain.
St. Jude's Chapel (in Andreas) , ,	Geo. Bishop, B.A., Chap- lain.
St. Luke's Chapel (Baldwin) . . .	Robert Airey, Chaplain.
St. Mark's Chapel (Malew) . . .	J. T. Clarke, Chaplain.
St. Thomas' (K. W. College Chapel) .	R. Dixon, D.D., Dean. Gilmour Harvey, Curate.
Sulby Chapel (in Lezayre) . , ,	J. O. Stuart, S.C.L., Chaplain.

Ecclesiastical Customs.

Many of the ecclesiastical customs are fast dying out through the larger intercourse with strangers. Formerly marriage was accompanied with a variety of singular observances; in the present day few are retained, though the "horning" at night is still kept up, and the marriage party are frequently compelled to give an offering by a pitch-defiled chain fastened across the road when they are leaving the church. Guns loaded with feathers are also fired off, probably to indicate the vanity and vexation of spirit incident to the estate into which they have newly entered.

The names of the Church festivals appear in some cases connected with ancient and peculiar Manx customs, though in others they have doubtless taken their rise in ideas correspondent to those from which the same festivals in the Anglican calendar have taken their names.

The Eail or Oiel Voirrey (Christmas-eve), with the Laa Boaldyn (Old May-day), and Sauin (Hollantide), have already been alluded to in Chap. II. The term *oiel* is, properly speaking, the "eve of the day," from *oie*, "eve," and *laa*, "day."

St. Thomas's-eve is called Oie'l Fingan, from *fingan*, "a

rock" or cliff, because people used to go upon the cliffs on that day to catch venison for Christmas.

Candlemas-day is called *Laa'l Moirrey ny Giangle*, i. e. "the day of Mary's being tied or secured."

The Annunciation is *Laa'l Moirrey ny Sansh*, or *Sanish*, "the day of Mary's being whispered to."

Lammas-day is *Laa Lhuany*s, from *lhuam*, "a lamb," or anything which is weak and comes out of time.

The Epiphany is *Laa'l Chybbyr-ushtey*, or more properly *Laa'l Chebbal-oashley*, "the day of offering worship."

Ash Wednesday is *Laa-innyd*, or *Laa-aoinyd*, from *aoin*, "a fast;" and hence *Oie-innyd*, "the eve of the fast," is put for Shrove Tuesday.

Lent is *Kargys*, from *kiare*, "four," and *jeih*, "ten," i. e. "forty days."

Good Friday is *Jeheiney-Cheays*, or *Chaist*, i. e. Holy Friday, from *Jeheiney*, "Friday," and *cheays* or *chaist*, "holy." Hence,

Easter is *Yn Chaist*, "the Holy." So also

Ollich, Christmas, seems to come from *yule* or *yulic* (Anglo-Saxon, *halg*, "holy"), or it may be from *gwyl*, Celtic for "festival," as being, above all, *the feast*.

Ascension-day is *Jerdein-Jasdil*, or *Jasdyl*, from *Jerdein*, "Thursday," and *Jee-as-y-theill*, i. e. "God and the world," since Christ went up on that day from earth to heaven.

One name for Sunday is *Doonaght*, which seems to be derived from *doon*, "shut up" or closed, and *aght*, "a way," as if all ways and occupations were to be closed up at this time. Another name for Sunday is *Jedoonee*, perhaps from *Jee*, "God," and *doon*, "shut up," as God closed up and finished His work on that day; or it may be a corruption of *Jedomini*, *dies dominica*.

CHAPTER XVI.

ZOOLOGY.

THE Zoology of the Isle of Man hardly, if at all, differs from that of the surrounding countries. The animal which most attracts the attention of visitors is the Manx cat, the Stubbin or Rumpy, a tailless variety of the common cat, *Felis Catus*. Tradition asserts that the species was introduced at the time of the destruction of the Spanish Armada. According to Train, the Manx *rumpy* resembles somewhat in appearance the cats said by Sir Stamford Raffles to be peculiar to the Malayan Archipelago. They are best seen in a wild state, when the caudal vertebræ are entirely wanting, but by admixture with the common cat they are found with tails of all lengths. Tailless poultry are also common on the isle, but not peculiar to it, as they occur throughout the Hebrides.

In the days of the Northmen the Red Deer roamed over the mountains, and were preserved with zealous care. They have, however, been exterminated many years ago. But that they were indigenous is evidenced by the circumstance of their remains having been found, along with those of the extinct Irish elk, in the marl pits and later tertiary gravels of the island.

The peculiar breed of dark-fleeced sheep called "loaghtyn" has been noticed in the previous pages. These sheep have become somewhat scarce. Their wool is highly valued on account of the durability of the garments made from it.

Formerly there were wild pigs, called purrs, which wandered amongst the mountains and uplands. They have now disappeared. Goats are also very scarce, and none wild at the present time.

Bishop Wilson mentions the eagle as existing on the island in his days. The eyrie last known was on Sneafell. Chaloner makes the following statement of some animals noted in his day: "In the Calf of Man is a curious sort of sea-fowl called puffins, of a very unctuous constitution, which breed in the coney holes . . . Here are some ayries of mettled

falcons that build in the rocks, great store of conies, and red deer; and in the summer time arrive here, out of Ireland and the western parts of Scotland, many of those small hawks called merlyns." The Stanley family, we know, held the isle under the feu of a cast of falcons to be rendered at each coronation. These birds are still to be met with about Brada Head, and the puffin (*Alca arctica*) still resorts to the Calf. We find on the sea-shores also the gulls *Larus fuscus* and *Larus ridibundus*, the shag (*Pelecanus Graculus*), the jannet (*Pelecanus Bassanus*), the cormorant (*Pelecanus Carbo*), the Heron (*Ardea major*), and the Royston crow (*Corvus Cornix*). The kingfisher is seldom met with; occasionally the hoopoe, the goatsucker, the shrike, the crossbill, and the roller, have been shot.

There are no poisonous snakes nor toads, but frogs are common. The common lizard and sand lizard are frequently met with, as well as the warty eft and common eft. There are no badgers or foxes.

The following notice of rare fishes and of mollusca is taken from the observations of the late Professor Edward Forbes:—

The angel-fish (*Squatina Angelus*), the fishing frog (*Lophius piscatorius*), the sea stickleback (*Spinachia vulgaris*), are by no means uncommon. *Triglia Hirundo*, *Pini lineatus*, and *Gurnardus*, with *Pagrus vulgaris*, may be obtained in the market. The *Pholis lævis*, *Merlangus virens*, *Crenilabrus Tincæ*, *Labrus lineatus*, *maculatus*, and *pusillus*; *Trachinus Draco* and *Vipera*, *Gunnellus vulgaris*, *Ammodytes lancea* and *Tobianus* abound on the coasts. With them sometimes are found *Gobius minutus* and *Lygnathus Ophidion*, *æquoreus*, and *acus*. The *Blennius ocellatus*, *Cottus bubalis* and *Scorpius*, *Aspidophorus cataphractus*, *Callionymus Lyra*, *Platissa limanda*, *Raia Batis*, *clavata*, and *maculata*; *Cyclopterus lumpus*, *Orthogoriscus Mola* are also occasionally found.

The work of the late Professor E. Forbes on the British starfishes, and the "*Malacologia Monensis*" of the same author, will furnish the conchologist with all necessary information as to the objects he may expect to meet with

in the seas surrounding the Isle of Man. Amongst them will be noticed the following more peculiar species:—

Trochus umbilicatus, *Littorina tenebrosa*, *Skenea depressa*, *Ripoa cingula*, *Kellia rubra*, and more rarely *Velutina Otis*, in shallow water. In the deeper seas may be obtained *Lima fragilis*, *Astarte damnoniensis* and *scotica*, *Kellia suborbicularis*, *Chiton ruber*, *lævis*, and *fascicularis*; *Venus ovata*, *cassina*, and *fasciata*; *Fissurella græca*, *Emarginula fissura*, *Velutina lævigata*, *Fusus antiquus*, *corneus*, and *bamfius*; *Trochus tenuis* and *striatus*, *Isocardia cor*, *Corbula inæquivalvis*, *Nucula margaritacea*, *Eulima polida*, *Bulla lignaria*, *Natica Alderi*.

A remarkable variety of the *Unio margaritifera*, or pearl-bearing mussel, is found in the Dhoo river, above Braddan and the Union Mills.

The scallop and oyster are found on the western coast off the Calf of Man, and at Laxey, and off the northern coast of the isle.

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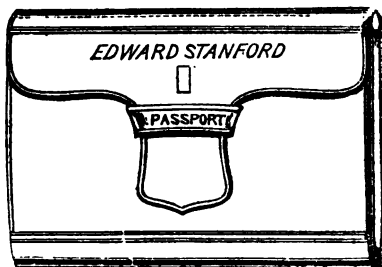
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